









L I F E
OF
BISHOP PROVOOST,
OF NEW YORK.

BY
JOHN N. NORTON, A.M.,
RECTOR OF ASCENSION CHURCH, FRANKFORT, KENTUCKY; AUTHOR
OF "ROCKFORD PARISH," "SHORT SERMONS," "LIFE OF
BISHOP STEWART," ETC.

"How sacred is the relation between two persons, who, under the appointment of a Christian Church, had been successfully engaged together in obtaining for it the succession to the Apostolic office of the Episcopacy; who, in the subsequent exercise of that Episcopacy, had jointly labored in all the ecclesiastical business which has occurred among us; who, through the whole of it, never knew a word, or even a sensation, tending to personal dissatisfaction or disunion!"

BISHOP WHITE.

NEW YORK:
General Protestant Episcopal S. School Union,
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TO

THE REV. GEORGE H. NORTON, JUN.,

RECTOR OF TRINITY CHURCH, COLUMBUS, OHIO.

MY DEAR BROTHER :

When our good mother put her hand upon our heads, in the days of our boyhood, and said, "I should be so glad to see you both grow up to become clergymen!" perhaps we little realized that her heart's desire would be granted. And yet she has lived to see it come to pass.

The Hand of Providence which led you to the School of the Prophets, at Alexandria, and me to the General Seminary, at New York, has fixed our spheres of labor in different dioceses ; but I know full well, that you are quite as zealous for the advancement of God's Holy Church, as I can possibly hope to be.

As a token of affection, I place your name at the opening of this volume, in which some important items of the Church's history are noted down. May we both be stimulated by the examples of the good and the devoted who have gone before, to make full proof of our ministry.

"The Episcopate itself had its appointments from God. The office of a Bishop was instituted by the authority and defined by the ordinance of God. Let them give us such an hierarchy, in which the Bishops may so bear rule, that they refuse not to submit to Christ, and to depend upon Him as their only Head; let them be so united together in a brotherly concord, as that His truth shall be their only bond of union; then, indeed, if there shall be any who will not reverence them, and pay them the most exact obedience, there is no anathema but I confess them worthy of it."

JOHN CALVIN.

"I would to God it lay in me to restore the government of Bishops. For I see what manner of Church we shall have, the ecclesiastical polity being dissolved. I do see that, hereafter, there will grow up a greater tyranny in the Church than there ever was before."

PHILIP MELANCTHON.

"I declare once more, that I live and die a member of the Church of England, and that none who regard my judgment or advice, will ever separate from it."

JOHN WESLEY.

PREFACE.

THE authorities from which the writer has derived his information, in preparing this work, are generally noted at the foot of the pages. But after having gathered his materials, most faithfully, from every *printed* source, the volume would hardly have been written, but for the kindness of an old and valued friend, Mr. Thomas N. Stanford, who suggested a way in which some of the private papers of Bishop Provoost might be obtained, and, of the Rev. S. H. Weston, of Trinity Parish, New York, who took the trouble to make application for them.

Although the first Bishop of New York will not rank with the most zealous champions of the Church, and his name can never arouse such emotions as that of Hobart, or Griswold, or Ravenscroft, or Chase must excite, he certainly occupies no mean place in the Church's history ; and the times in which he lived, and the scenes in which he mingled, render his life most interesting.

"Then shall Religion to America flee;
They have their times of Gospel, e'en as we.
My God, thou dost prepare for them a way,
By carrying first their gold from them away;
For gold and grace did never yet agree;
Religion always sides with poverty.

* * * * *

—As the sun still goes both west and east,
So also did the Church, by going west,
Still eastward go; because it drew more near
To time and place where judgment shall appear."

GEORGE HERBERT.

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L I F E

OF

BISHOP PROVOOST.

CHAPTER FIRST.

Dr. Francis' historical discourse—Some items about Bishop Provoost—What our readers may expect—Birth and parentage—The Huguenots and their sufferings—New Amsterdam and the Dutch—Bowling Green and the fort, and cabbage-gardens—The English and Dutch engaged in war—New Amsterdam is called by another name—More wars and bloodshed—Lake St. Sacrement.

 HE venerable Dr. Francis, in his discourse before the New York Historical Society in 1857, remarks concerning Bishop Provoost, that "his learning, his liberality, and his patriotism have been too much overlooked.

He had the bearing of a well-stalled Bishop, was of pleasing address, and of refined manners. He imbibed his first classical taste at King's College, and was graduated at Peter House, Cambridge. He became skilled in the Hebrew, Greek, Latin, French, German, and Italian languages, and we have been assured he made

an English poetical version of Tasso. He was quite a proficient in botanical knowledge, and was among the earliest in England who studied the Linnæan classification.”*

From this little sketch of the first Bishop of New York, we are prepared to find many things in his history which will repay us for the trouble of collecting and arranging them in due order. Our readers, however, must not be disappointed if the subject of this memoir does not prove to have been as full of missionary zeal as some with whose lives we are familiar; but they will have no cause to regret that they have made the acquaintance of Bishop Provoost. The times in which he lived will lead us to speak of many interesting and important matters.

SAMUEL PROVOOST was the son of John and Eve (Rutgers) Provoost, and was born in the city of New York, on the 26th of February (O. S.), 1742. It is curious to observe, as an instance of the superstitions of the times, that his father was not only very particular to record in the large family Bible the exact hour and minute when his children were born, but he also set down the appearance of the heavens.

* “Old New York,” p. 52.

Bishop Provoost's father was a descendant of William Provoost, of a Huguenot family, who made his escape from France at the time of the cruel massacre of St. Bartholomew,* and came to New York (then called New Amsterdam) in 1634. At the time of the birth of our hero, the famous city in which he first saw the light was nothing like what it is in our day. It was then only a hundred and twenty-eight years since the Dutch had landed upon Manhattan Island, and established a town, which they called New Amsterdam. The population

* As we endeavor always to keep our younger readers in mind, we will here explain that the Huguenots were French Protestants—a sect which had its birth during the reign of Francis the First. In doctrine and discipline there was little to distinguish them from the disciples of John Calvin. Notwithstanding the opposition of the Romish Church, the new sect spread and multiplied, until at length Francis, and Henry II., who succeeded him on the throne, deprived the Huguenots of many of their privileges as citizens.

The winding up of a long series of persecutions was the terrible massacre of St. Bartholomew's day, August 24, 1572. Charles IX. had invited many of the principal Protestants to Paris to attend a royal wedding, a solemn oath being given of their safety. At daybreak, on the festival of St. Bartholomew, the barbarous massacre began; the city of Paris was ravaged, and ten thousand persons were put to death. The same cruel proceedings extended throughout the kingdom—the Pope and the authorities of the Romish Church sanctioning what was done.

It was in consequence of the persecutions of Rome, that the Provoosts, and hundreds of other Huguenot families, sought refuge in America.

of New York at the time of Samuel Provoost's birth was about twelve thousand. But this was a wonderful improvement, since the honest Dutch had built their little fort and trading-house on what is now known as the Bowling Green. The march of civilization at first was gradual. "Around this fort a progeny of little Dutch-built houses, with tiled roofs and weather-cocks, soon sprang up, nestling themselves under its wall for protection, as a brood of half-fledged chickens nestle under the wings of the mother hen. The whole was surrounded by an inclosure of strong palisadoes, to guard against any sudden irruption of the savages. Outside of these extended the corn-fields and cabbage-gardens of the community, with here and there an attempt at a tobacco plantation; all covering those tracts of country at present called Broadway, Wall-street, William-street, and Pearl street."*

With the exception of occasional difficulties with the Indians, the Dutch settlers of New Amsterdam went on very quietly, until they had some misunderstanding with their English neighbors. King Charles declared that the

* Knickerbacker's New York, chap. viii. I hope that all of my readers will make the acquaintance of this charming book of Washington Irving's.

lands occupied by the Dutch, within the territory of New York, belonged to him, and he accordingly gave them to his brother, the Duke of York and Albany. James (for this was the duke's name) appeared before the little fort at New Amsterdam with three ships, in 1664, and obliged the people to surrender. The name of the place was then changed to New York. In 1673 the town was retaken by the Dutch, but the next year, when peace was concluded between England and Holland, it was restored to the English. The first pavements were laid there in 1676, and so the city went on improving, until the strip of land which was bought of the Indians for twenty-four dollars, was covered by the largest city of the New World.

The little boy, whose birth we have mentioned at the opening of the chapter, was a subject of the King of England, and will continue so for some years to come. He was only a year old when George Clinton came over as governor of the colony, who was warmly welcomed by the people.

In 1744, England and France were involved in strife, and George the Second being then upon the English throne, the contest is known in history as King George's War. During its

continuance Saratoga was destroyed, and various parts of the colony of New York suffered much. Some Indian braves came to Albany, and concealing themselves in the neighborhood, they lay in wait for prisoners; and one, more daring than the rest, ventured within the city itself, and carried off people by night. But Samuel Provoost was too young as yet to take much interest in these exciting scenes.

In 1755, when the English and French began hostilities again, he was thirteen years of age, and of course the sound of drum and fife, and the gay uniform of soldiers, parading through the streets, excited him somewhat, and no doubt he joined with all loyal subjects of the king in hoping for victory for his country's arms.

Braddock's defeat at Fort Du Quesne was rather a damper upon them all, and when, about two years later, Montcalm captured Fort William Henry, on the banks of Lake George,* the English had little cause for self-gratulation left.

* Horicon was the Indian name for this beautiful sheet of water. The French missionaries called it *St. Sacrement*, because they thought its waters too pure for any purpose but the ordinance of Holy Baptism. See a beautiful *ballad* by the Rev. A. C. Coxe, D.D., entitled "St. Sacrement, a legend of Lake George."

CHAPTER SECOND.

No mean progress made in study—Enters King's College—Its first president, and the influence he exerted for the Church—Samuel Provoost's early religious training—The Dutch Reformed Church—Something more about King's College—Laying the corner-stone—The first commencement—Young Provoost graduates—Influences which led him to the Episcopal Church—Political affairs—The fortunes of war changing again—Mr. Provoost goes to England, and becomes a fellow-commoner at Cambridge—Various explanations given—Resisting temptations—Dr. Jebb.



HATEVER interest Samuel Provoost may have felt in the contest between England and France, he was kept steadily at school; and although his thoughts must have often wandered when tidings of success or defeat were brought, he made no mean progress with his books. Having completed his preparatory course, he entered as one of the early students of King's (now Columbia) College, then occupying a frame building in Trinity Church-yard.

The charter for this institution was granted in 1754, and Dr. Samuel Johnson,* an Episco-

* See Life of Bishop Seabury, p. 16.

pal clergyman from Connecticut, was chosen the first president. A more admirable selection could not possibly have been made.

It has been thought, and that too with good reason, that young Provoost may have had his mind turned towards the Episcopal Church by President Johnson, who was a very zealous advocate of what he believed to be the truth. Indeed, a man who had sacrificed ease and the prospect of worldly happiness for the sake of religion, could not remain indifferent, so long as it was possible for him to bring others to the light.

Samuel Provoost's ancestors, for several generations past, had belonged to the Reformed Dutch Church,* and his early training was in accordance with the teachings of this body.

When King's College was organized in May, 1755, "Trinity Church conveyed to its governors the land inclosed by Church, Barclay, and Murray streets, to the Hudson River. The only conditions of the gift were, that the president should always be a member of the Church

* The Dutch Reformed Church in this country is derived from the National Church of Holland, and its history, with us, dates back to the early days of New York and New Jersey. They received as their rule of faith, the Confessions of Faith, &c., of the Synod of Dort.

of England, and that its liturgy should be used in the service of the college. Beyond this, there was to be no exclusion for religious opinion. The college seal was adopted from a device prepared by the president.

“Application was made to England for funds. James Jay went over as an applicant, and associated with Dr. Smith, provost of the college in Philadelphia. A large sum was collected for both institutions. On the 23d of August, the first stone of the college building was laid by the governor, Sir Charles Hardy, who had favored the object at the outset, on his first arrival.”* On this occasion, President Johnson made a short, elegant Latin address to the governor of the college, to Sir Charles, and to Mr. De Lancy, congratulating them on this happy event.

The earliest commencement was that of 1758, when a class of eight young men received the degree of Bachelor of Arts. Samuel Provoost was one of these. He was then seventeen years of age. Two students from the college of New Jersey were admitted to the same honor. “The degree of *Master of Arts* (says Dr. Chandler, in his interesting life

* Duyckinck's Cyclopædia of American Literature, vol. i. p. 379.

of President Johnson), was conferred upon others, who had spent some time in the college, and were thought qualified for it; and several who had taken that degree in other colleges, were admitted *ad eundem*. The whole number of graduates amounted to upwards of *twenty*, and made a very respectable appearance."

We have already expressed the opinion that Dr. Johnson had a good deal to do with young Provoost's turning Churchman.

King's College having then but few students, the president was enabled to become more intimately acquainted with them, than he could have done under other circumstances; and no person could remain long with him, without being more or less influenced by him. Moreover, although Dr. Johnson had no pastoral charge in the city, his popularity as a preacher was so great, that the vestry of Trinity Church employed him as a lecturer in that church, where he officiated in turn with the rector and assistant ministers. No doubt the students of King's College, whether Churchmen or not, would occasionally attend service at Trinity, when their honored preceptor was expected to officiate; and thus they became familiar with the mode of worship, and other

peculiarities of the Church. Few persons of good taste and refinement could fail to be impressed by the solemnity and grandeur of the ancient prayers and anthems, and by the decency and order which distinguished every part.

It is possible that young Provoost did not actually become a member of the Episcopal Church until some years afterwards, when he received Confirmation in England.

About the time he left college, the fortunes of the English in the war with France began to change. William Pitt, a statesman of commanding abilities, was placed at the head of affairs; new officers were appointed to head the armies of the king; and, ere long, the capture of Louisburg, on the island of Cape Breton, Fort Du Quesne, and Frontenac, showed the wisdom of these appointments.

The year 1759 was marked by successes still more brilliant. Quebec, Niagara, Ticonderoga, and Crown Point were taken from the French, and soon the whole of Canada was surrendered to the British.

These items of history have merely been referred to, that our readers may bear in mind what was going on in the country, while young Provoost was preparing to enter upon the active duties of life.

In the summer of 1761, he embarked for England in order that he might enjoy the rare advantages offered to ambitious students, by the celebrated universities which are the crowning glory of our fatherland. He arrived at Falmouth in September, and in November following, he entered Fellow-Commoner of St. Peter's College, Cambridge.

It should be remembered that an English university embraces several colleges, each of which is a distinct body, and bound by its own laws; while all are controlled, in certain particulars, by the paramount authority of the university. This general government is exercised by a chancellor, a vice-chancellor, and other officers of various ranks.

Cambridge University includes seventeen distinct colleges, and it was as fellow-commoner of one of these that young Provoost entered, as was before stated. This term, fellow-commoner, will be new to many of our readers, and we therefore add, that these are generally young men of fortune, who, in consideration of their paying a larger sum, are allowed to sit at the Fellows' table, to have the first choice of rooms, and various other privileges of the sort.

The main body of the students are called

Pensioners, while the *Sizars* answer to the beneficiaries of our American colleges.

These last are aided by the funds of the college, and dine at the Fellows' table, free of charge, after the regular dinner has been served.* It may readily be supposed that a young man whose rank or wealth enabled him to enter as a fellow-commoner, would be exposed to many temptations, from which one in humbler circumstances would be comparatively safe. Those, therefore, who, while sharing in the innocent enjoyments about them, are kept from the excesses to which even harmless indulgence may naturally lead, should receive some credit for their prudence and self-control. When we say this, of course we do not forget that it is God's grace alone which can enable us to think good thoughts, or perform right actions.

The young New Yorker, while he enjoyed the society of his companions, and joined freely in the prevailing amusements at Cambridge, prosecuted his studies with the most commendable assiduity and zeal.

In English colleges those who are able to afford it engage a private tutor, whose busi-

* For further particulars, see Bristed's *Five Years in an English University*, vol. i. p. 17.

ness it is to aid them in their preparation for recitations and examinations. Mr. Provoost was peculiarly fortunate in this respect. The celebrated Dr. Jebb became his tutor, a man of distinguished abilities, with whom he formed an ardent friendship, which lasted until the death of Dr. Jebb.

CHAPTER THIRD.

Thoughts turned to the ministry—Unbiassed choice—Right views of a most important subject—Ripe scholarship—Ordination—Chapel Royal of St. James' Palace—Historical associations—A solemn question—Why Mr. Provoost was so soon advanced to the Priesthood—Romantic incident—Benjamin Bousfield—His mother and sister pay him a visit, and important consequences thereof—Mr. Provoost's marriage—Return to America—Chosen assistant minister of Trinity Church, New York.



YOUNG PROVOOST had not been long at Cambridge before he decided to devote his life to the sacred ministry. We trust that this determination was formed after due reflection upon the awful responsibilities of the office of an ambassador for Christ. It is evident, from the letters which passed between him and his father, that this was his own unbiassed choice. Persons have no doubt turned their attention to the ministry to gratify their friends, or because they regarded it as a highly respectable calling, or with a view of securing a comfortable living. Now, these

motives are low and debased, when viewed in connection with a step so solemn and important.

On the other hand, if the SPIRIT of God has touched the heart, and disposes one to devote his time and abilities to the service of Christ and His Church, it should be regarded as a voice from above calling him to buckle on his armor, and go forth to the battle.

Mr. Provoost was certainly a good scholar, and he had not only gained an accurate knowledge of Latin, Greek, and Hebrew, but he had also made himself master of the French and Italian languages. In a letter to his father, dated April 15, 1765, he says: "I can get my degree and commendamus here whenever I please; nothing but my being too young for orders could prevent my returning home next summer."

One year more removed this difficulty, and accordingly on the 3d of February, 1766, he was admitted to Deacon's orders, at the Chapel Royal of St. James' Palace, Westminster, by Dr. Richard Terrick, Bishop of London.

Thirteen years before, Samuel Seabury (afterwards Bishop of Connecticut) had been admitted to the same degree, and four years after the ordination of Mr. Provoost, William White

(so long the presiding Bishop of the American Church) was made a Deacon in the Church of God.

St. James' Chapel, where Mr. Provoost was ordained, was surrounded by many historical associations. Here, for ages past, the sovereigns and princes of England had kneeled before the footstool of HIM who is King of kings and Lord of lords.

It is a small, plain place of worship, with seats running along the wall, like stalls in a cathedral ; and, as on other occasions when the Holy Communion was to be celebrated, the massive golden vessels were displayed upon the altar.

When the venerable Bishop turned to the candidates, who stood at the chancel-rail, and asked the solemn question, "Will you apply all diligence to frame and fashion your own lives, and the lives of your families, according to the doctrine of Christ ; and to make both yourselves and them, as much as lieth in you, wholesome examples of the flock of Christ?"—it is to be hoped that each one was able to answer, with unaffected sincerity, "I will do so, the Lord being my helper."

As it would be asking too much of Mr. Provoost to require him to take another voyage to

England to be ordained Priest, arrangements were made so that he could be admitted to this higher degree of the ministry without the usual delay. Accordingly, he was advanced to the Priesthood on Tuesday before Easter, March 25, 1766, in King's Chapel, Whitehall, by Dr. Edmund Kean, Bishop of Chester.

And here we have rather a romantic incident to record. Very strong and lasting friendships often spring up between young men at college, and it so happened that Mr. Provoost and Benjamin Bousfield became quite intimate at Cambridge.

The latter was the only son of Thomas Bousfield, a man of wealth, and, at that time, the only banker in the city of Cork. The son afterwards became a prominent member of the Irish House of Commons, and ex-sheriff of the county of Cork, during the political disturbance in that unhappy country.

He was a man of some literary abilities, and wrote an answer to Edmund Burke's celebrated book on the French revolution.

Mr. Thomas Bousfield died, and during the son's continuance at Cambridge, the widowed mother and her daughter Maria paid a visit to him at the university.

Of course Mr. Provoost became acquainted

with the mother and sister of his friend, and the young people soon formed a mutual attachment, and very important consequences followed. They were married in St. Mary's Church, Cambridge, by one of the senior Fellows of Trinity College, on the 8th of June, 1766.

Probably these arrangements were consummated more speedily than might otherwise have been the case, from the fact that the vestry of Trinity Church, New York, was then building St. Paul's Chapel, and the young clergyman had received some intimations that the intention was to offer him a position in that important parish.


Soon after his marriage, Mr. Provoost returned to New York with his bride, and in December, 1766, accepted a call to be an assistant minister of Trinity Church. Besides the parish church, there were at this time two chapels, St. George's and St. Paul's, belonging to the corporation of Trinity. The Rev. Samuel Auchmuty was Rector, and the Rev. John Ogilvie and the Rev. Charles Inglis (afterwards Bishop of Nova Scotia), assistant ministers.*

* As it is proposed to give a full sketch of the history of Trinity parish, in connection with the life of Bishop Benjamin Moore, we do not dwell upon it here.

That our readers may remember at how early a day Mr. Provoost began to discharge the duties of his sacred office, we would remark, in passing, that only one year before this, the first permanent white settlement had been made in Tennessee, and that it was not until 1769 that Daniel Boone made his visit of exploration to Kentucky.

CHAPTER FOURTH.

Very little pulpit eloquence—Style of English preaching in those days—John Wesley's advice—"The finest wheat from the desk"—Dr. Franklin's opinion of the Church service—The effect produced by the Litany—The clergy of Trinity Church—Mr. Provoost as a preacher—Visit to Ireland—Difficulties which met him upon his return to New York—Different ways of accounting for them—Mr. Provoost retires to his farm—New York city surrenders to the English—The great fire—Trinity Church destroyed—Due credit to Mr. Inglis.

HEN Mr. Provoost began his ministry in New York, there was very little, either in this country or in England, of what would be called *pulpit eloquence*. Fortunately, the beautiful services of the Church are always the same, and do not depend at all upon the abilities of the minister; but *preaching* is a different thing.

The sermons of the English clergy had long been of a prosy and lifeless cast,—correct in style, and unexceptionable in morals; but rather dry essays than stirring appeals to the

consciences of sinners, or warnings and instructions for professed Christians. But even allowing that matters had gone farther than this (which a strict regard to truth would not permit us to admit), it would have been wrong for any one to forsake the worship of the Church, in order to hear preaching more to his taste elsewhere.

John Wesley showed his wisdom, and his regard for the authority of Christ's holy Church, when he said to one of his followers who urged upon him the deficiencies of the clergy as a cause of separation from the Church of England: "If you have nothing but chaff from the pulpit, you are abundantly fed with the finest wheat from the desk."

And Dr. Franklin gave the best advice possible to his daughter, when he wrote to her, on the eve of his departure for England, in 1764—"Go constantly to church, whoever preaches. The act of devotion in the Common Prayer-book is your principal business there; and if properly attended to, will do more towards amending the heart than sermons generally can do; for they were composed by men of much greater piety and wisdom than our common composers of sermons can pretend to be."

It is a well-known fact that some of the most wonderful effects of Whitefield's ministry in Wales, and elsewhere, were produced by the earnest manner in which he offered up the supplications of the Litany.

We have every reason for supposing that the style of preaching in the several Episcopal churches, in New York, was after the ordinary model of English sermonizing of that day,—orthodox in doctrine, but somewhat tame and unimpassioned in the delivery.

Dr. Auchmuty was an excellent and devoted pastor, and much beloved by his people; and Mr. Ogilvie read the service remarkably well, and in the discourse delivered at his funeral, the words of St. Paul were happily applied to him: "Ye are witnesses, and God also, how holily, and justly, and unblamably he behaved himself among you; how he exhorted, and comforted, and charged every one of you, as a father doth his children, that ye might walk worthy of God, who hath called you to His kingdom and glory."

Mr. Inglis, another assistant minister of Trinity, who was associated with Mr. Provoost, was regarded as a powerful preacher, whose bold rebukes of profane swearing and intemperance, and other offences against morality

and religion, were in striking contrast with the quiet, philosophical disquisitions, which too often took the place of earnest Gospel truths.

Although Mr. Provoost could not be considered as greatly distinguished for his intellectual abilities, he ranked above the common order of clergymen,—and we certainly should have expected this, as he had enjoyed peculiar advantages for improvement.

His chief attractions as a preacher consisted in a fine, imposing appearance, a good voice, and a happy command of language. He used little gesticulation, and his manner would not be considered very animated by those of the present generation, who are accustomed to a stirring and earnest delivery.

In 1768, Mr. Provoost visited his wife's relations in Ireland, and upon his return to this country, he found an unpleasant state of things existing among some of the parishioners of Trinity, which it is not altogether easy to account for.

Mr. Whitefield had been preaching in New York, and many persons had been captivated by his soul-stirring eloquence. Mr. Provoost was inclined to attribute the dislike to himself to the fact that he was not considered sufficiently evangelical,—while others suppose that

he showed too much sympathy with the colonies, in their disputes with England, to suit the views of the members of Trinity parish who took sides with the mother country.

The following extract from a letter which he wrote about this time will serve to illustrate his religious views and feelings : " I should think my situation perfectly agreeable, if it were not for the bigotry and enthusiasm that generally prevail here among people of all denominations. Even the Church, particularly the lower members of it, is not free from the general infection. As I found this to be the case, I made it a point to preach the plain doctrines of religion and morality in the manner I found them enforced by the most eminent divines of the Church of England. This brought an accusation against me by these people, that I was endeavoring to sap the foundations of Christianity, which they imagined to consist in the doctrines of absolute predestination and reprobation, placing such unbounded confidence in the merits of Christ as to think their own endeavors quite unnecessary, and not in the least available to salvation ; and consigning to everlasting destruction all who happen to differ from them in the most trivial matters. I was, however, happy enough

to be supported by many of the principal persons of New York."

We are sometimes very poor judges in cases where our own interests and happiness are concerned, and it is possible that Mr. Provoost did not discover the real cause of opposition to himself. While he was undoubtedly a man of extensive reading, amiable and benevolent in disposition, and prompt in the performance of every duty, yet his manner in the pulpit was far from being popular. Natural diffidence, which sometimes produced painful embarrassment, often affected it unfavorably; and his anxiety to keep clear of any approach to religious enthusiasm, diminished the interest and force of his instructions.

And when we add to this, the position which he felt bound in conscience to assume, in regard to the difficulties which ended in the War of Independence, thus rendering himself offensive to the most influential portion of the parish, we have discovered two reasons why he became unpopular.

Under all the circumstances of the case, Mr. Provoost thought it best to leave his post in Trinity Church; and soon after taking this step he retired from the city, removing to a small

farm which he had purchased at East Camp, then in Dutchess county, New York.

The state of political affairs was becoming stormy enough. In August, 1776, a powerful British army came in ships to attack the city of New York, where Washington then had his headquarters. The Americans were obliged to leave the place, but the British troops had hardly taken possession of it before a fire accidentally broke out, by which nearly five hundred houses were consumed. Few of the inhabitants being left in the city to check the progress of the flames, they spread with alarming rapidity. Trinity Church, the rector's house, and the charity school were reduced to ashes. St. Paul's Chapel and King's College would have shared the same fate, but for the prompt and energetic efforts of Mr. Inglis, who sent a number of persons on the roof with buckets of water to protect them.

This disastrous fire occurred on the 21st of September.

CHAPTER FIFTH.

Why East Camp was chosen as a place of refuge—How Mr. Provoost passed his time—Various honorable appointments offered to him—His reasons given for declining them—Calls to several parishes—Endurance of poverty and privation—Selling furniture and other expedients—Anecdote of the Revolution—Almost a fighting parson—End of the war—The British troops leave New York—Rejoicings upon the return of the American forces—Gleams of hope for Mr. Provoost.

IN selecting East Camp as a quiet resting-place until the close of the war, Mr. Provoost was influenced, in some degree, by its being in the neighborhood of the Livingston families. Walter and Robert Cambridge Livingston had been fellow-students with him at the English university.

While the fierce and long-continued contest was going on, Mr. Provoost remained in perfect retirement, devoting his time to literary pursuits, for which he had a great taste. Had he been a private citizen, instead of a clergyman, he would have proved himself a valiant soldier in the cause of independence.

His political sentiments were well known,

although he took no active part, and his name was placed at the head of a list of those who were to be delegates to the Provincial Congress; but he very properly declined to serve.

When the convention which formed the first constitution of the State of New York, met at Kingston in 1777, Mr. Provoost was elected chaplain. He refused to accept the appointment, assigning the following reasons for so doing: "In the beginning of the present war, when each province was endeavoring to unite the more effectually to oppose the tyranny of the British court, I remarked with great concern, that all the Church clergy in these northern States, who received salaries from the society, or emoluments from England, were unanimous in opposing the salutary measures of a vast majority of their countrymen; so great a harmony among the people in their particular circumstances pretty clearly convinced me that some, at least, were biassed by interested motives. As I entertained political opinions diametrically opposite to those of my brethren, I was apprehensive that a profession of these opinions might be imputed to mercenary views, and an ungenerous desire of rising on their ruin. To obviate any suspicions of this kind, I formed a resolution never to accept

of any preferment during the present contest ; although as a private person I have been, and shall always be, ready to encounter any danger that may be incurred in the defence of our invaluable rights and liberties.”

The same motives which led him to decline the appointments before mentioned, made him refuse a call to the rectorship of St. Michael's Church, Charleston, South Carolina, which was tendered him in 1777, and another, in 1782, to take charge of King's Chapel, Boston.

Had Mr. Provoost been a man of fortune, it would have required no great sacrifice on his part to remain firm to his principles, as expressed in the communication given before ; but it will be seen from the letter which follows, that this was far from being the case :

“I have no salary or income of any kind, the estate which formerly supported me having been in the hands of the enemy ever since they took possession of the city of New York. The place on which I live is so far from maintaining my family, that I am now in debt for the greatest part of the wheat they have consumed since the beginning of the war. Besides selling part of my furniture, etc., and running in debt for various necessaries, I have, from time to time, borrowed money of my friends to consid-

erable amount. My mother and family are refugees from the city, and nearly in the same situation with myself; and I am prevented by the constitution of the State, and canons of the Church, from entering into any secular employment."

The son-in-law of Bishop Provoost, the late Hon. Cadwallader D. Colden, has recorded the following interesting anecdote, which belongs to this period of his life:

"When the British fleet ascended the Hudson River, and burnt Esopus, after they had set fire to Judge Livingston's house, which was but a little way below Mr. Provoost's farm, a detachment of soldiers from the fleet was observed approaching the shore not far from Mr. Provoost's dwelling. He and a number of his neighbors armed themselves, with a hope that they might defend their property. The soldiers were seen to land and leave their boat in charge of a guard of two or three men. It was immediately proposed by the armed citizens to surprise the guard and destroy the boat, which would insure, with the force that could soon be raised in the country, the capture of the whole detachment. With this design, Mr. Provoost and his party crept along the river, concealed by the rocks and bushes till they got so near

the boat as to be on the point of executing their design, when, to their great disappointment, the soldiers who had left the shore met with something which hastened their return, and the reverend gentleman and his associates were glad to keep themselves hid, not without fears that they would be discovered. If this had happened, they certainly would have been the captured instead of the captors; and very probably would not have been very easily exchanged, as the British officers might have chosen to exhibit in England a rebel fighting-parson as a curiosity.”*

Mr. Provoost remained upon his farm in Dutchess county for fourteen years, from 1770 to 1784. His patient endurance of poverty and privation gained for him the reputation, with the American party, of a patriot clergyman, and almost a martyr.

At last the war of Independence was brought to a close, and, in 1783, a treaty of peace between Great Britain and the United States was signed. On the 25th of November, the English troops left the city of New York. It was a clear and brilliant morning, cold and frosty, when the American soldiers, commanded by

* Evergreen, vol. i. p. 195.

General Knox, marched to the Bowery Lane, and halted at the present junction of Third Avenue and the Bowery.

“There they remained until about one o’clock in the afternoon, when the British left their posts in that vicinity and marched to Whitehall. The American troops followed, and before three o’clock General Knox took formal possession of Fort George amid the acclamations of thousands of emancipated freemen, and the roar of artillery upon the Battery. Washington repaired to his quarters at the spacious tavern of Samuel Fraunce, and there, during the afternoon, Governor Clinton gave a public dinner to the officers of the army, and in the evening the town was brilliantly illuminated. Rockets shot up from many private dwellings, and bonfires blazed at every corner.”*

A friend of Mr. Provoost’s writes to him from New York city, under the date December 3d, 1783, as follows:

“I have to congratulate you most cordially at the happy alteration in affairs here. General Washington, with the American army, entered last Tuesday amid the joyful acclamations of thousands, with such decorum that no


* Lossing’s Field-Book of the Revolution, vol. ii. p. 838.

riot or disturbance ensued, as was expected. The Tories who stayed behind on the embarkation of the British remained quiet within their dwellings, and are still unmolested.

“We have lately had two dreadful alarms, first with a conflagration which destroyed the brewhouse and buildings of Aunt Rutgers, and burnt the roof of our large red store, and lastly, with a severe shock of an earthquake which happened on Saturday night. No evil effects were the consequence of the latter in this city, but at Philadelphia many stacks of chimneys were thrown down. You have a very strong party here, who will spare no exertions for you. They even talk of making you Bishop of New York, on the same footing that the Rev. Mr. Smith has lately been appointed Bishop of Maryland. This is the universal topic. In short, I am as sure that something very handsome will be done for you as I am of my own existence. There is to be a public meeting of the Whig Episcopalians this evening by notification. It is generally imagined that your name will be mentioned in their debates.”

CHAPTER SIXTH.

Trinity Church during the Revolution—Dr. Inglis resigns the Rectorship—The Rev. Benjamin Moore appointed his successor—A new scene opens—Vexed questions, and difficulties not a few—"Council" appointed by the Legislature—Changes effected in the affairs of Trinity Church—The election of Mr. Moore declared null and void—Mr. Provoost chosen Rector—His return to the city—Recovers his property—Exercise of hospitality—Appointed Regent of the State University—Removal of Congress to New York city—Mr. Provoost elected Chaplain—The authority of Congress in those days—Adoption of our present Constitution.

URING the greater part of the Revolutionary war, the rectorship of Trinity Church, New York, had been held by the Rev. Dr. Inglis, and he occupied this position at its close. Being unwilling to sever his connection with England and transfer his allegiance to the new republic, he resigned his charge on the first of November, 1783, and returned home with the British army.

The Rev. Benjamin Moore, who had been serving as an assistant minister for several years, was now chosen rector of Trinity Church. "A new scene soon opened upon the

parish. On the memorable November 25th, 1783, the independence of our country having been acknowledged by England, the British troops evacuated this city. Those friendly to the American cause, who had long been exiled from their homes here, returned. An entirely new state of society was introduced. Those in whose hands affairs in the several civil and ecclesiastical departments had been, were diminished in number by the removal to the British dominions of many who had opposed the Revolution, and continued to own allegiance to the mother country. Between those of this class who remained, and those favorable to the Revolution, who returned to their old homes in the city after years of suffering exile, and finding great injury done to their property here during what they regarded as its unjust possession by an enemy, it of course is naturally to be supposed that there could not, as a general thing, be any very cordial feeling of confidence and esteem. Vexed questions might be expected to arise between them on a variety of issues hard to be settled. Things requiring mutual co-operation between parties thus related, would be very likely to be injuriously neglected, or entangled with fictitious difficulties.

“It was natural for the Legislature, as guardian of the public welfare, to feel anxious as to the faithful holding and use of *trusts*, if left in the hands of those who might, not unreasonably, until time was allowed to prove them, be supposed capable of feeling a hostility to the then present state of things,—not an unnatural product of the view taken by some, that the Revolution was but a successful rebellion.

“The fact is, that under the then existing circumstances, the Legislature of the State had deemed it their duty to appoint a council for the temporary government of the southern parts of the State, whenever the enemy shall abandon or be dispossessed of the same, until the Legislature can be convened.” “This council,” says the Documentary History of the State of New York, “had been vested with almost dictatorial power,”—a very reasonable alternative, considering the confused and anomalous state of things in which it was to act, and the promptness with which it must, in many cases, have been necessary for action to be had.

“The members of the Church who had continued true to the American cause, and now returned to their old homes in New York, were

not satisfied with the then recent appointment, as rector, of a gentleman who had been unfriendly to that cause; or to the continuance in office of wardens and vestrymen of whom it could hardly be expected, with any certainty, that they would manage the affairs of the corporation, considered in its civil capacity, as true-hearted American citizens. After an unsuccessful appeal to the vestry, 'to endeavor to induce them to adopt such measures as might produce an amicable arrangement,' they appealed to the above-mentioned 'council.' This body was addressed by eminent lawyers, on both sides. The result was such an exercise of the powers granted them by the Legislature, as led them to vest the temporalities of Trinity Church in nine trustees—St. George's and St. Paul's Chapels (the parish church being in ruins), as well as all other property; which trustees invited Mr. Provoost to officiate in those chapels. The invitation was accepted. The council also ordered a new election of wardens and vestrymen, which resulted in the choice of gentlemen friendly to the newly established order of things. This vestry unanimously elected Mr. Provoost rector of the parish; acting upon the principle avowed by the council, that the late election of Mr. Moore

was, under the circumstances of the case, null and void.”*

A deputation was sent to Mr. Provoost, requesting him to accept the office. He consented to do so, and he soon afterwards returned, with his family, to the city.

Mr. Provoost now recovered his property, of which he had been deprived during the war; and this, together with his revenue from the Church and his farm, relieved him from all pecuniary difficulties, and enabled him to exercise that generous hospitality for which he was distinguished.

In 1784 he was appointed a Regent of the University of the State; and in November of the following year, Congress having removed from Trenton to New York, he was elected chaplain.

The general government of the country had been carried on since 1776 by the authority of Congress, which body had then the exclusive right to declare war, conclude peace, borrow funds, issue bills of credit, and make requisitions upon the States for men and money.

Our present constitution was not adopted until July 14th, 1788.

* Churchman's Magazine, vol. i. p. 338.

CHAPTER SEVENTH.

No Church organization as yet—Efforts towards securing this desirable end—Bishop Seabury's consecration—The action of Churchmen in the several States outside of Connecticut—Our Federal government considered as a model—The Episcopal Church shown to be in strictest harmony with our civil institutions—John Adams, and his exertions to secure the Episcopate for the Church in America—Applications to various countries—Satisfactory arrangements made at last—Mr. Provoost chosen Bishop—Sails for England.



S yet, the Episcopal Church in the United States consisted merely of congregations scattered about through the several cities and towns and rural districts—some with pastors, but very many without, and having no tie to bind them together, except the common bond of brotherhood and union in the faith.

No sooner, however, had our political independence been gained, than vigorous efforts were made by those who loved the Church, to do something to further her interests.

As we have traced the several steps which were taken, in completing the necessary ar-

rangements for her organization and government, in the Lives of Bishops Seabury and White, we must refer our readers to those little volumes for the particulars of this important work.

The Rev. Samuel Seabury was consecrated Bishop of Connecticut, at Aberdeen, by three Bishops of the Scottish Church, on the 14th of November, 1784.

Meanwhile, a few clergymen of New York, New Jersey, and Pennsylvania, had met at New Brunswick, New Jersey, in May of the same year, and this was followed by another meeting, held in New York in October.

Thus far, a few general principles had been agreed upon to be recommended in the several States, as the basis on which the government of the American Church might be afterwards established. In making the general outlines of this government, the Federal Constitution of our country was kept in view as a model,—the State Conventions occupying the place of the State Legislatures, and the General Convention answering to the Congress of the United States.*

* "The government of the Church is purely republican. It is strikingly analogous to that of the Municipal, State, and General Government in this country. I cannot better describe it than

A third meeting assembled at Philadelphia in September, 1785, in which seven of the thirteen United States were represented.

by giving a brief outline of its practical operation. A number of laymen meet together and organize a parish, by the choice of two wardens and a board of vestrymen. To them is committed the management of all the temporal affairs of the parish. The members of the parish choose their own minister. Once a year, on Easter Monday, parish meetings are held for the choice of wardens and vestrymen, who answer to the board of selectmen or town council; and for the election of delegates to the Diocesan Conventions. These lay delegates, with the ministers of the several parishes, meet annually in convention. The Bishop presides, but has no other voice than that of a presiding officer. The clergy and laity assemble together, but form, in fact, two distinct houses; and when it is so required by any delegation, they must vote separately. In such a case there must be a concurrence of both Orders, the clerical and the lay. Thus the laity represent the House of Representatives in our State Legislature; the clergy, the Senate; and the Bishop, the Governor. This Diocesan Convention appoint a standing committee, consisting of three laymen and three clergymen, who are a Council of Advice to the Bishop. The Bishop has no right to ordain a Deacon or a Priest until the consent and recommendation of this committee is first obtained. This committee answers to the *Governor's Council*. The State, or Diocesan Convention, choose four clergymen and four laymen to represent the Diocese, or State, in the General Convention. This General Convention meets once in three years, and consists of like delegations from every diocese in the Union where the Church has an organization. The Bishops of the Church meet by themselves, and answer to the Senate of the United States. The clerical and lay deputies meet together, and organize by choosing one of their number as president. Both laity and clergy commonly vote together; but if the delegation of any diocese require it, the vote must be taken, i. e., the

Mr. Provoost was appointed chairman of a committee to draft an Ecclesiastical Constitution, and to make the necessary alterations in the Prayer-book.

All this time, Connecticut was enjoying the services of a Bishop, while the other States were still hoping that the English Church would listen to their petitions to grant them the succession; but various difficulties, growing out of the union of Church and State, made this delay most painful and discouraging.

“Shortly after this period, intelligence was received that the Episcopacy could be obtained from one of the European Continental powers. It seems that Mr. John Adams, then our ambassador at the court of St. James, had gone over to Holland, and in a letter to the President of Congress, dated the Hague, April 22,

clergy and laity voting separately, there must be a concurrence of both Orders, or the vote is not carried. A measure must have the concurrence of the House of Bishops before it can become a law. The influence of the *laity* in the legislation of the Church may be seen by this illustration: If a measure should pass the House of Bishops by a unanimous vote, and, coming to the lower house, should receive the vote of every clergyman, and then should be lost by one majority on the part of the laity, it could not become a law. Such is the organization of our National Ecclesiastical Congress, which commonly embraces many of the ablest men in the Church.”—DR. RANDALL'S *Pitts-street Chapel Lecture*.

1784, he says : ‘ I received, some time since, a letter from an American gentleman, now in London, a candidate for Orders, desiring to know if American candidates might have Orders from Protestant Bishops on the Continent, and complaining that he had been refused by the Bishop of London, unless he would take the oaths of allegiance, &c.’

“ Mr. Adams applied to Mr. de St. Saphorin, the Danish ambassador, to know whether consecration might be obtained in Denmark : this Mr. de St. Saphorin sent to his court, by which it was referred to the Theological Faculty of Denmark, and their answer was communicated by Count Rosencrone, Privy Councillor of the King of Denmark, to Mr. de St. Saphorin, and by him to Mr. Adams, in a letter which was as follows :

“ ‘ The opinion of the Theological Faculty having been taken on the question made to your Excellency by Mr. Adams, if the American ministers of the Church of England can be consecrated here by Bishops of the Danish Church,—I am ordered by the king to authorize you to answer, that such an act can take place according to the Danish rites ; but for the convenience of the Americans who are supposed not to know the Danish language,

the Latin tongue will be made use of on the occasion: for the rest, nothing will be exacted from the candidates but a profession conformable to the Articles of the English Church, omitting the oath called the *test*, which prevents their being ordained by the English Bishops.'

"This answer was transmitted by Mr. Adams to the United States office of Foreign Affairs, and by the Secretary of State to Governor George Clinton, and by him sent to Mr. Provoost. But the friends of the Church in New York, with their friends in the States south of it, were not satisfied to accept this offer of the Danish government, any more than they were content with an Episcopacy that could be procured in Scotland (as to the latter, it proved to be valid); they therefore exerted themselves to obtain an act of the British Parliament authorizing the Archbishop of Canterbury and York to consecrate foreign bishops, and removing the objections which persons not in allegiance to the King of Great Britain must have had to the English forms. In their efforts in this respect the friends of the Church seem to have been very fortunate in obtaining the co-operation of the high officers of the government of the United States, who appear to have

taken considerable interest in this subject—particularly John Adams and Richard Henry Lee, to whom the State Convention (June 12, 1786) returned thanks for the interest those gentlemen had taken in procuring the Episcopate.”*

The members of the Convention of the Diocese of New York having chosen Mr. Provoost for their Bishop, he was requested to proceed to England for consecration, provision being made to defray the expenses of the voyage. Three weeks after his election he was honored with the degree of Doctor of Divinity by the University of Pennsylvania.

Virginia and Pennsylvania were not behind New York in their anxiety for the proper organization of the Church; and the former had chosen Dr. David Griffith, and the latter Dr. William White, to preside over the affairs of those dioceses.

The testimonials of those three clergymen were signed by the members of the General Convention, held at Wilmington, Delaware, on the 11th of October.

Dr. Provoost, and his friend Dr. White, sailed from New York on the 2d of November,


* Evergreen, vol. i. p. 196.

1786. Dr. Griffith of Virginia would gladly have gone with them, but poverty presented an obstacle which he was not able to surmount, and he was not furnished with means for the purpose.*

* See Dr. Hawks' History of Church in Virginia, p. 200.

CHAPTER EIGHTH.

Short and safe passage—Arrival at London—Kindness of Mr. Adams—Tedious delay—Letter from Dr. Provoost—Makes the acquaintance of several Bishops—Meeting some old friends—Kind attentions—The widow Jebb—The old Bishop of Carlisle—"Cold, fat goose-pie"—Glimpse of the king—All arrangements ended—Bird's-eye view of Lambeth—Solemn ceremonial—Signing the certificates—What the reader will hardly believe.

 HE good packet-ship, with her precious burden, plowed safely on her way, and after a passage of eighteen days (the shortest then known), Doctors Provoost and White arrived at Falmouth. They proceeded at once to London, where they were introduced to Dr. John Moore, Archbishop of Canterbury, by Mr. Adams, the American minister to the court of St. James.

"In this particular" (says Bishop White, in his *Memoirs of the Church*), "and in every instance in which his personal attentions could be either of use or an evidence of his respect and kindness, he continued to manifest his con-

cern for the interests of a church of which he was not a member.”

Some delay in the consecration of the Bishops elect from America, was occasioned by the desire of the Archbishop to lay before the English Bishops—then generally absent from London in their several Dioceses, and not expected to return until the meeting of Parliament, about the middle of January—the ground of his proceedings.

Early in the beginning of the new year, Dr. Provoost thus writes to his wife at New York :

“PARLIAMENT-STREET, LONDON, January 3, 1787.

“MY DEAR MARIA—It is with real satisfaction that I inclose, for your perusal, a most affectionate letter from your brother, which I answered immediately, and consequently expect him in London in a few days. I was in hopes our business would have been completely finished before the sailing of this packet; and the not knowing how soon we might have been called upon by the Archbishop for consecration, kept me so constantly in London, that I have not yet paid a visit to my friends in Cambridge. We were introduced to the Bishops of London and Oxford a day or two after my writing to you, and the latter in-

formed us that he had seen the Archbishop, who was perfectly satisfied with our testimonials. We dined lately with his Grace, and before we parted he told us that he waited for the coming of some more Bishops, to consult with them concerning the *mode* of our consecration. I regret this delay, but as they will certainly be in town before the Queen's birthday, which is the 18th, I still firmly believe that we shall be in time for the February packet. The only company we had at the Archbishop's was Dr. and Mrs. Lort, and Dr. Inglis. You remember spending an afternoon with Dr. Lort, when he was Greek professor at Cambridge. The Archbishop is very polite, but neither inquisitive nor communicative. Mrs. Moore appears to be a very amiable woman. Mrs. Lort, who was of Cambridge, and an acquaintance of Miss Donovan, made many polite inquiries concerning you and family.

“It is imagined that a Bishop will soon be appointed for Nova Scotia, but whether Dr. Inglis will be the man or not is yet uncertain. Let your daughter inform Miss Inglis that I dined last Sunday with her papa, brother, and sister at Mr. Duché's, in the Asylum. The sister is really pretty, and the brother one of

the smartest boys for his years I ever met with. Mr. Duché and family could not have treated us with more kindness and attention if we had been the nearest relations. Apropos,—Mr. Duché has a daughter about the age of Maria, who had been a long time afflicted with nervous complaints, and the same kind of swellings in the neck with which you are troubled, but she has received the greatest relief, and is now nearly cured, by the constant eating the dried leaves of hemlock upon her bread and butter. By the by, hemlock must be used with great precaution, and in a small quantity upon the first trials.

“My good friends Adair and Wilson are in very flourishing situations. Adair, besides his office of recorder, has a multiplicity of business as a lawyer. Wilson has been knighted, and since our arrival has been made a judge. This appointment has given universal satisfaction, as he owes it neither to solicitation nor party, but, what is very uncommon here, entirely to his own merit.

“The widow of my dear old tutor Jebb has been very ill, and looks indeed like a widow.

“The old Bishop of Carlisle is still living, and though eighty-seven years of age, the Archbishop told me he saw him at the last

meeting of Parliament going to make his dinner of a cold, fat goose-pie, too luscious for the stomach of his Grace.

“The Bishop of Llandaff is come to town, and paid us a very friendly visit yesterday morning. He was surprised our business was not concluded, and I am convinced will use his endeavors to accelerate it.

“The English papers have been premature in announcing our consecration. I expected we should have been the subject of frequent witticisms, but the following paragraph, which appeared in the *Herald*, is the only one I have met with :

“ ‘The ordination of the two American Bishops is an event concerning which the universities have formed strange conjectures. These new Right Reverends will, in the American device, restore the primitive fathers, and distinguish themselves by stripes.’

“Mrs. Henry White has lost her husband, and proposes returning to America. As you, no doubt, often see my worthy friend the Mayor, and communicate to him the intelligence I send to you, I don’t trouble him with a letter. You will conclude, from the annexed list of engagements, that I lead a desultory life, not quite congenial to my natural disposi-

tion. To-day, being Wednesday, at Mrs. Johnson's, aunt to Mr. Hopkinson of Philadelphia; on Thursday, to Mr. Robert Barclay; Friday, to Mr. Kemp; Saturday, to the Bishop of Llandaff; Sunday, to the Recorder; Monday, to Dr. Jackson, prebend of Westminster; Tuesday, to Mr. D. Barclay. My paper being just filled, I must conclude with my sincere regards to my mother and brethren of every description, and love to the children.

"I remain, my dear Maria, with the most ardent wishes for our speedy meeting,

"Your most affectionate husband,

"SAMUEL PROVOOST."

The venerable Archbishop did all in his power to render the delay as little irksome to the American clergymen as possible, and we have one evidence of it in the following note, found among the papers of Bishop Provoost, which have been kindly placed in our hands:

"The Archbishop of Canterbury informs Drs. White and Provoost, that his Majesty sets out from St. James's to-day at half an hour after two; that if they are at the House of Lords at that time, he apprehends there will be no difficulty about their admittance. But at all

events, he will be there at a quarter before three, and take them in, if they are not already admitted."

The two American clergymen were presented to King George III., who gave them a very kind reception.

An act of Parliament having been passed authorizing the measure, the 4th of February was fixed as the day for the consecration. This was Septuagesima Sunday. The place was the chapel of the archiepiscopal palace at Lambeth. "Its dingy brick, and solemn little windows," remarks the Rev. Dr. A. C. Coxe, in his beautiful volume of English travels, "with the reverend ivy spreading everywhere about its walls, seemed to have the decent and comely spirit of religion itself; and we could almost gather the true character of the Church of England from a single glance at this old ecclesiastical palace, amid the stirring and splendid objects with which it is surrounded. Old, and yet not too old; retired, and yet not estranged from men; learned, and yet domestic; religious, yet nothing ascetic; and dignified, without pride or ostentation;—such is the ideal of the metropolitical palace on the margin of the Thames. I thought, as I glided by, of the time

when Henry stopped his barge just here to take in Archbishop Cranmer, and give him a taste of his royal displeasure; and of the time when Laud entered his barge at the same place to go by water to the Tower, 'his poor neighbors of Lambeth following him with their blessings and prayers for his safe return.' They knew his better part."*

But we must enter the palace with those who passed its gates on the 4th of February, 1787. We go on, through winding passages, until we reach the oldest part of the irregular and extensive pile—which is the chapel. It consists of two apartments, divided by a richly ornamented screen, and measuring together seventy-two feet in length by twenty-five in breadth. The height of the ceiling is thirty feet. Although every thing about us is so plain and simple, we feel that we are standing on holy ground.

A most important transaction is about to take place. Two Bishops are to be consecrated for the New World. The venerable Archbishop Moore is presiding. We will learn the names of the Bishops who are to assist

* Impressions of England, page 38. There are two views of Lambeth in the Penny Magazine for 1832, p. 260 and p. 344.

him when they come to sign the certificates of consecration.

Morning Prayer and the sermon ended, the solemn Office of Consecration begins. The searching questions are asked, and answered; earnest prayers are offered; the candidates are kneeling now. Then the Bishops lay their hands upon their heads, and the venerable Archbishop says: "Receive the Holy Ghost, for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands: In the name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God, which is given thee by this imposition of our hands; for God hath not given us the spirit of fear, but of power, and love, and soberness."


When all was over, the Bishops retired to the vestry-room; and two great sheets of parchment having been spread upon a table, Archbishop Moore signs the certificates of consecration; and then William Markham, Archbishop of York, Charles Moss, Bishop of Bath and Wells, and John Hinchcliffe, Bishop of Peterborough, add their names also. The large seal of the Archbishop is appended below. Last of all, William Dickes, secretary to the Arch-

bishop of Canterbury, attests that these signatures have been made in his presence.

The author has this very certificate of Bishop Provoost's consecration lying on his writing-table now.

CHAPTER NINTH.

A great object accomplished—Preparations for returning to America—Dr. Inglis in London—A kind letter—Departure from Falmouth—Long and boisterous passage—Sea-sickness—Arrival at New York on Easter-day—Bishop Provoost welcomed by his Convention—Address of the Rev. Abraham Beach—The Bishop's reply—God's blessing invoked.

AVING accomplished the great object which had brought them to England, Bishops Provoost and White made all haste to return home. Our readers will remember Dr. Inglis, who resigned the rectorship of Trinity Church, New York, at the close of the Revolution.* This was the same gentleman whom Dr. Provoost met with soon after his arrival in London. The day after the consecration of the American Bishops, he addresses this kind note to Dr. Provoost :

“Monday Morning, February 5, 1787.

“MY DEAR SIR—I do assure you I was not a little mortified in being prevented by my

* He became Bishop of Nova Scotia in 1787. We have already collected many valuable materials for his biography.

lameness from attending at your consecration, and that of Dr. White, yesterday ; and from congratulating you both on the occasion, which I now do most sincerely, and fervently pray that the great Shepherd and Bishop of the Church may direct and prosper the endeavors of you both for the promoting of true religion, and the support of our depressed Church in America.

“It was my full intention to have called on you this morning with my two children, that you might see them, and give an account of them to their sister at New York ; but my ankle still continues to be so much swelled and inflamed that I cannot possibly stir out. My little boy, John, was in town, and I send him with this as the representative of the whole. The several letters from my children and myself to our friends in New York, I have put under one cover, directed to Mr. Ellison, as it will lessen your trouble.

“You will not, I presume, set out for Falmouth till after dinner ; suppose then that you and Dr. White were to come and take a family dinner with me. You may have it at any hour you choose. It will be extremely pleasing to me, and I could mention some particulars which I wish to communicate, and have not

time to write down. But if hurry should prevent this, give my love to Dr. White. I sincerely wish you and him a safe voyage, and a speedy sight of your friends. Give my best compliments to Mrs. Provoost, and my good old friends at New York, whom I often think of with affection and esteem; not excepting even those in whose conduct there might have been some appearance of unkindness.

“Sincerely wishing you health and happiness, I am most affectionately yours,

“CHARLES INGLIS.

“RIGHT REVEREND DR. PROVOOST.”

Time was pressing. The two Bishops had to decline many urgent invitations extended to them by English friends. And on the evening of the day next succeeding their consecration, Bishops White and Provoost left London for Falmouth, which they reached on the 10th of the month. They were there detained by contrary winds (no steamships then) until Sunday 18th, when they embarked; and after a voyage of seven weeks, during which Bishop Provoost was so ill that it was feared he would not live, they arrived in New York, the Bishop having happily recovered, on Easter day, April 8th.

Bishop Provoost had every reason to be gratified with his reception, as he was cordially greeted by his fellow-citizens of all denominations.

The first Convention of his Diocese, after his return, was held in St. Paul's Chapel, New York, in June, 1787, and consisted, besides himself, of six clergymen, and twenty-three lay deputies, representing seventeen parishes. He was then formally received in his new character by the Diocese, in the following address to him, in the name of the Convention, by its Secretary, the Rev. Abraham Beach :

“RIGHT REVEREND SIR—We, the clergy and laity, representatives of the Protestant Episcopal Church, now assembled in Convention, beg leave to address you, on this solemn occasion, with sentiments of duty and unfeigned respect.

“After having successfully accomplished the great object which you had in view, we congratulate you on your return to your native city, safe from the hazards of a long and tempestuous voyage, and in a great measure restored to health from a painful and dangerous illness.

“While we express, in terms of the warmest

gratitude, the high obligations we are under to the English Bishops for their paternal interposition in our favor, we beg leave to present to you our hearty thanks for your compliance with our desires ; and thus, through many difficulties and sufferings, rendering our Church complete in all its parts.

“ This propitious event, so long and ardently wished for, forms an important era in the history of our Church. We are now, by Divine Providence, placed in such a situation that a regular succession of the ministry may be continued to us and our posterity, without being reduced to the necessity of applying to a distant land.

“ Justly reposing the highest confidence in your integrity and piety, your love of peace and order, and in your unremitted endeavors for the advancement of true religion and virtue, we rejoice that the distinguished honor of filling one of the first Episcopal chairs in these United States hath been conferred on a character so truly estimable ; and we trust that we, and those whom we represent, shall never fail to render you all due support, respect, and reverence.

“ May it graciously please the Almighty Ruler of the universe so to bless your minis-

trations, that a firm foundation may be laid for the peace and prosperity of our Church, which shall remain unshaken to the latest ages. And may you, Right Reverend Sir, long continue in the discharge of your sacred office, an example for our imitation, and an ornament to our holy religion; and may we, and all those committed to your pastoral charge, derive from your ministrations a benefit which will be of everlasting duration: so that when we are called to answer for our actions, we may give an account with joy; and remain one flock, under one Shepherd, Jesus Christ, the Bishop of our souls."

To this the Bishop replied as follows:

"REVEREND AND MOST DEARLY BELOVED—This affectionate address, your obliging congratulations on my return to my native city, and on the recovery of my health, and above all, your assurances of support in my ministrations, I receive with the utmost satisfaction and thankfulness.

"The object of my late mission being the independence of our Church, and a regular succession of the ministry, was of such magnitude, that its happy accomplishment cannot fail of inspiring all its members with the highest gratitude to Almighty God, and to all who,

under Him, have by their good offices contributed to its success. To the English Bishops, particularly, we are under indelible obligations, and I cordially unite with you in a public testimony of their benevolent and paternal exertions in our favor. Whenever we shall reflect on this important era in the history of our church, they must be remembered with honor and reverence. Let us, my beloved friends, zealously strive to make due improvement of the spiritual privileges which we now enjoy. Let our faith be sincere, and our lives unblemished, as our doctrine and worship are pure and holy, and God will continue to shower down His blessings upon us and our Church with a bountiful hand.


“May you, my Reverend Brethren, aided by His gracious Spirit, continue to be watchful shepherds of the flocks committed to your charge, and maintain the doctrines and discipline of this excellent Church with constancy and zeal, and at the same time with candor towards those who differ from us in religious opinions, that our moderation may be made manifest, and we may joyfully contribute to that peace, and love, and charity which are so strongly enforced in the Gospel of our blessed Redeemer.

“Deeply sensible of my own imperfections, I feel with solicitude the weight of the important office to which I am consecrated. I rely only on the grace of God to enable me to discharge my pastoral duties with fidelity, to be instrumental in promoting true religion and virtue, in governing this Church in peace and unanimity, and laying a sure foundation for its lasting prosperity; that thus, through His divine protection, your expectation of my usefulness may not be disappointed.

“And now, unto God’s gracious mercy and protection I commit you. The Lord bless you and keep you! The Lord make His face to shine upon you! The Lord lift up His countenance upon you, and give you peace, both now and evermore!”

CHAPTER TENTH.

Early history of the Church in New York—Services in the old fort—Increase of the congregation—Colonel Fletcher's zealous efforts—Royal grant for the benefit of the Church—Honored names—Queen Anne's gift—The "Queen's farm," then and now—"The finest church in North America"—Choice of a clergyman—Mr. Vesey—Interesting particulars concerning him—The various rectors of Trinity Parish, to the days of Bishop Provoost—Prosperous condition of the Church.

T is time for us to be saying something about the history of the Church in the Diocese over which Dr. Provoost now began to exercise the authority of a Bishop.

When we remember that the first settlers of New York were Dutch, we cannot be surprised at reading in Humphrey's history, that "no face of the Church of England" was seen there until the year 1693.

An act was then passed, under the government of Colonel Fletcher, for maintaining Church clergymen, who were to be chosen by the respective vestries.

The first regular services of the Episcopal Church, in the city of New York, were cele-

brated in a chapel erected in the old fort which stood near the Battery.

The ministers of the Church of Holland had officiated in the same place while the Dutch had possession of the town.

As the congregation which attended upon the Episcopal services increased, a larger building was needed, but several years passed away before any steps were taken for its erection.

“Colonel Fletcher, the newly appointed governor of the colony, was one of the first who moved in this business. As the greatest part of this province consisted of Dutch inhabitants, all the governors thereof, as well in the Duke of York’s time as after the Revolution, thought it good policy to encourage English preachers and schoolmasters in the colony. For this commendable zeal, Colonel Fletcher has been reviled and denounced by Smith, one of the earliest writers of the history of New York, as a bigot to the Episcopal form of Church government. But as he had declared, at a meeting of the Colonial Assembly, that he would take care that neither heresy, sedition, schism, nor rebellion should be preached among them, nor vice and profanity encouraged, so he earnestly labored to carry out his purposes to good effect. His measures were violently op-

posed by many of the members, and even by some from whom a different course might have been reasonably expected. For it was at this session, on the 12th of April, 1695, that, upon a petition of five church-wardens and vestrymen of the city of New York, the house declared it to be their opinion that the vestrymen and church-wardens have power to call a dissenting Protestant minister, and that he is to be paid and maintained as the act directs. This was a looseness of opinion on the part of the Episcopalians concerned, which must astonish sound Churchmen, and which would have been abundantly lax for the most latitudinarian among us at the present day. But through the juster notions of others, and the persevering zeal and firmness of the governor, things were soon put in a better train.

“In the fifth year of the reign of William and Mary, 1697, by an act of Assembly, approved and ratified by and with the consent and authority of the governor of the province, a royal grant and confirmation were made of a certain church and steeple, lately built in the city of New York, together with a certain piece or parcel of ground adjoining thereunto, being in or near to a street without the north gate of the said city, commonly called and known by

the name of Broadway. The title which was given to the church by the original charter is the same which it bears at the present day, the Parish of Trinity Church. Means were appointed by it for the support of the Rector. The wardens and vestrymen were duly constituted, and particularly named, comprising several members of his majesty's council, and, as it would seem, some of the most respectable inhabitants in the province. Among them were the names of Colonel Caleb Heathcote, an ancestor of Dr. Delancey, Bishop of the western Diocese of New York; of Emote, Clarke, Morris, Read, and Ludlow, so familiar to our ears at the present day. These, with the Bishop of London for their Rector, were established a body corporate and politic, with all the privileges and powers usually pertaining unto the same. This appointment of the Bishop of London as Rector, who could not actually fulfil the duties of the office, was a mere temporary arrangement, in order to provide the corporation with a head, essential to its due organization, if not to its existence.”*

In 1705, during the reign of Queen Anne, a grant was made to the corporation of Trinity

* Berrian's History of Trinity Church, p. 11.

Church of a tract of land, lying on the west side of Mannahata Island, and extending from St. Paul's Chapel northward, along the river, to what is now called Christopher-street.

This land, then known as the Queen's Farm, and which was comparatively of little value, is at this day the very heart of the great city.

Vigorous efforts were put forth for the building of a church, and the people gave so liberally, that a sufficient sum was raised for erecting what was said to be "the finest church in North America."

The next step was to find a clergyman, and the people were fortunate enough to persuade Mr. William Vesey, a man universally esteemed and beloved, to go to England for ordination. He embarked in the spring of 1697, and was ordained by Dr. Henry Compton, bishop of London, on the 16th of August of the same year.

For fifty years Mr. Vesey continued to discharge the duties of Rector of Trinity Church; and during the greater part of this time he was intrusted with the general oversight of the Church in the colony of New York, as the commissary of the Bishop of London. His whole course fully justified the wisdom of the choice which had been made of him. He was

an excellent preacher, and most active and laborious as a pastor.

“He was engaged, too, in some earnest and protracted controversies, which must have put in requisition all his mental force, and disturbed not a little some of his social relations. But he seems to have been a man of an enterprising and resolute spirit, who never shrunk from any responsibility which he thought was legitimately devolved upon him. He was aided not a little in his labors by schoolmasters and catechists, which were provided by the Venerable Society; and had also as assistants, at different periods, the Rev. Robert Jenny, Rev. James Wetmore, Rev. Thomas Colgan, and Rev. Robert Charlton.”*

Upon the death of Mr. Vesey, the Rev. Henry Barclay, then missionary at Albany and to the Mohawk Indians, was elected his successor. This was in 1746.

In July, 1752, St. George's Chapel was opened for divine service.

The affairs of Trinity parish were now in a very prosperous condition. During the space of one year (from 1763 to 1764) one-hundred and thirty-seven couples were married, and

* Sprague's Annals, vol. v. p. 16.

four hundred and thirty-one adults and children baptized.

Dr. Barclay departed this life on the 20th of August, 1764. He was a meek, affable, sweet-tempered, and devout man, and his ministry was greatly blessed.

The Rev. Samuel Auchmuty succeeded to the rectorship, and the Rev. Charles Inglis and the Rev. John Ogilvie were appointed assistant ministers.

The building of St. Paul's Chapel was begun in 1763, and completed in 1766. It was a beautiful specimen of architecture, unequalled in this country at that day, and surpassed by few churches of the present time.


In 1774, the Rev. Benjamin Moore and the Rev. John Bowden became assistant ministers of Trinity parish.

Dr. Auchmuty died on the 4th of March, 1777, and the Rev. Charles Inglis was chosen Rector in his stead. This brings us down to the time of the Revolutionary War, concerning which we have spoken in a former chapter.

As we have already intimated, we shall have many interesting facts to relate concerning Trinity Church, and her ministers, in another volume of this series.

CHAPTER ELEVENTH.

The progress of the Church beyond the limits of New York city—Westchester county—A church built and a minister called—The Rev. John Bartow, and his labors—Many persons brought over to the Church—Preaching in a barn—Petty annoyances at Jamaica—The Presbyterian preacher takes possession of the pulpit—Disgraceful scene in the afternoon—Lord Cornbury, the governor, interferes—Death of the missionary—His successor, and some account of what he did for the Church—Primitive specimens of architecture—Six months cold and six months hot weather—Condition of the negro slaves in Westchester—Death of Mr. Standard—Mr. Milner and Mr. Seabury.

AVING thus noted the establishment of the Church in the city of New York, we are prepared to trace its progress in other parts of the State.

The county of Westchester, having a large number of English settlers among its population, proved to be a very kindly soil for the Church. The inhabitants of the chief town, which was called Westchester, were the first in this country to request the services of a missionary. They built a church, and the Rev. John Bartow (who was of French descent, but born in England) be-

came their clergyman in 1702. As the country around was almost without any religious privileges, he extended his labors to East Chester, New Rochelle, and Yonkers.

His services were acceptable, and were followed by most encouraging tokens of success. In 1704, he writes home to the Missionary Society: "I have been now two years in actual service of my mission in this parish, and, by the blessing of God, have been instrumental in bringing many into the communion of our Church, who are very constant and devout at their attendance on divine worship. Those who were enemies at my first coming, are now zealous professors of the ordinances of the Gospel. The inhabitants of my parish live scattered and much dispersed, which occasions my duty to be more difficult."

Mr. Bartow continued very industrious in his mission, and well respected by the people. His cure was large; the number of inhabitants at Westchester was about five hundred and fifty, at East Chester above four hundred, and at Yonkers two hundred and thirty. He used to preach at East Chester (which was now made a district parish, and had built a church) once a month, where he had a large congregation. The people here were generally of the

Presbyterian persuasion till Mr. Bartow came among them; but in the year 1703 they embraced the Church of England worship, and received him for their minister. There was no parsonage-house here, but there were twenty-three acres of glebe-land, given for the use of a Church of England minister forever. As often as he could he visited Yonkers: a large congregation, chiefly of Dutch people, came to hear him. There was no church built here, so they assembled for divine worship at a house of Mr. Joseph Bebits, and sometimes in a barn, when empty.

Mr. Bartow continued very diligent in the discharge of all the duties of his ministerial office, and gained over a great number to the Church communion. He persuaded many grown persons, who were negligent of all religion, of the advantage of baptism; administered this holy sacrament to them; and they became very sober members of the Church.

Mr. Bartow had his own trials to bear; and as a specimen of the petty annoyances to which he was subjected, we will give him an opportunity to describe one of his missionary excursions to Jamaica, Long Island:

“Mr. Hobbart, their Presbyterian minister, having been for some time at Boston, returned

to Jamaica the Saturday night as I came to it, and sent to me at my lodgings (being then in company with our chief-justice, Mr. Mumpesson, and Mr. Carter, her majesty's comptroller) to know if I intended to preach on the morrow. I sent him answer, I did intend it. The next morning the bell rung as usual ; but before the last time ringing, Mr. Hobbart was got into the church, and had begun his service, of which notice was given me ; whereupon I went into the church, and walked straightway to the pew, expecting Mr. Hobbart would desist : he knew I had orders from the governor to officiate there, but he persisted, and I forbore to make any interruption.

“In the afternoon I prevented him, beginning the service of the Church of England before he came ; who was so surprised, when after he came to the church door and saw me performing divine service, that he suddenly started back, and went aside to an orchard hard by, and sent in some to give the word that Mr. Hobbart would preach under a tree. Then I perceived a whispering through the church, and an uneasiness of many people—some going out : some seemed amazed, not yet determined to go or stay. In the mean time, some that were gone out returned again for

their seats, and then we had a shameful disturbance—hawling and tugging of seats, shoving one the other off, carrying them out and returning again for more ; so that I was fain to leave off till the disturbance was over and a separation made, by which time I had lost about half of the congregation, the rest remaining devout and attentive the whole time of service ; after which we lock't the church door, and committed the key into the hands of the sheriff. We were no sooner gone into an adjoining house but some persons came to demand the key of their meeting-house ; which being denied, they went and broke the glass window, and put a boy in to open the door, and so put in their seats and took away the pew-cushion, saying they would keep that, however, for their own minister. The scolding and wrangling that ensued are by me ineffable.

“The next time I saw my Lord Cornbury, he thanked me, and said he would do the Church and me justice : accordingly he summoned Mr. Hobbart and the head of the faction before him, and forbade Mr. Hobbart ever more to preach in that church ; for, in regard it was built by a public tax, it did appertain to the established Church (which it has quietly re-

mained ever since), and is now in possession of our Rev. Brother, Mr. Urquhart.”

After twenty-five years of laborious service, Mr. Bartow died at Westchester, in 1725. According to the custom of that day, his remains were buried beneath the chancel, in the old parish church of St. Peter.

The successor of this good man was the Rev. Thomas Standard, who had previously been a missionary at Brookhaven, on Long Island. In 1729, he writes a long letter to the secretary of the Society in London, from which we glean some interesting items. And first he furnishes us with an account of the style of church architecture which then prevailed in the country villages :

“The church of Westchester is a square of twenty-eight feet of a side, about eighteen feet to the eaves, and near of the same dimensions and form as the church of East Chester, save that the church of Westchester hath a sort of cupola in which is hung a bell, so that the whole resembles much our pigeon-houses in England.

“The churches both of East and West Chester, and indeed most of the buildings of this country, are made after the following manner,

viz. : They make a frame of certain dimensions, which they raise by piecemeal—first placing the under post upon stones placed here and there to support it. When the whole frame is put together, they fill up the vacancies under the said frame, which they call under-pinning. Then they raise the top part or roof, in like manner as we do, with rafters, applying upon them laths ; and upon them they nail some split wood—commonly cedar, that being the most in esteem—of about half an inch thick, and half a foot wide, and sometimes two, sometimes three feet long, according to the intention of the builder, of being either more saving in charge, or more secure against the weather. The wall part is likewise covered with laths ; and upon them are nailed, as on the roof, split wood which they call shingles, and they are placed perpendicularly, but then not so thickly placed one by the other as on the roof, where they resemble our tiles.”

The following observations upon the climate are curious :

“ In the winter-time we have severely cold weather, with very hard frost and deep snows, which hold us at least four months, beginning generally about the middle of November, and ending about the middle of March. But we

have very cold winds some time before, and likewise some time after the time aforesaid ; so that we reckon six months of cold and six months of hot weather,—four of these being extremely cold, and four extremely hot. It is the business of the summer here to provide for the winter, by which means few of our farmers rise, or are so much as beforehand with the world : but the far greatest number are involved in debts and difficulties by means of the intemperature of the climate, and the indolence and restiveness of the inhabitants. But few here improve in their fortunes ; so that, for aught I could hitherto learn by any observation I could make in my parish, the number of those that die in it exceeds not the number of those that run out of it.”

In answer to the inquiries of the secretary, concerning the condition of the negro slaves in his parish, Mr. Standard remarks :

“In the township of Westchester, there are seventy-five : in that of East Chester, twenty-six. But few of these negroes are in the service of those belonging to our Church. And then, further, the state of the negroes being servitude and bondage, all the week they are held to hard work,—but only Sundays excepted, when they fish or fowl, or some other way pro-

vide for themselves. Their scattered position up and down the country some distance from the church, and the foolish prejudices of the masters, who conceive that the servants are worse for being taught, and more apt to rebel (an unhappy instance of which we had fourteen or fifteen years ago, in the city of New York, when and where there was an insurrection of the negroes, in which several white people were destroyed, and it was observed, that the catechumens of that kind, or the more instructed of the negroes, were the very leaders in that insurrection), are almost an invincible bar to their Christian instruction.

“But I had almost forgot one thing which, however, is of great moment in this case, and it is, that few of them are capable of being instructed. I have now two negroes, since marriage, one of which is a girl about nine years old, whom I have had above twelve months, and have during that time several times attempted to teach her to read, but cannot yet make her know her alphabet; nor have any endeavors hitherto used with her, which have not been inconsiderable, been sufficient to make her number ten, though she was born in this country; nor can a fellow that is at least twenty, whom I have lately

bought, though he has been seven years in this country, count up that number ; but notwithstanding what hath been said, I hope so far to initiate them in the Christian religion as to fit them for Baptism.

“ I have, in obedience to our principles, publicly exhorted those who have negroes to instruct them in the principles of the Christian religion, and have offered my assistance therein, but hitherto with little success. I hope I shall succeed better in some future attempt.”

After continuing at his post for thirty-four years, Mr. Standard died at East Chester, in January, 1760 ; his body being laid under the altar in St. Paul's Church.

The Rev. John Milner, a native of New York city, went to England for Holy Orders, and was ordained by the Bishop of London, in 1760.

Upon his return to America, he entered upon Mr. Standard's field of labor, where he was successfully employed for about five years, when he resigned his charge.

In 1766, the Rev. Samuel Seabury became the missionary to the parish of Westchester, but as we have already spoken of this in the life of Bishop Seabury, we must refer our readers to that volume.

CHAPTER TWELFTH.

New Rochelle—The Rev. Daniel Bondet—His history in a few words—The first French Church and minister in New Rochelle—Mr. Bondet becomes a missionary of the Society—Gradual transformation of his congregation—Their final adoption of the English Prayer-book—New church built—Mr. Pelham's gift—Death of the missionary—The Rev. Mr. Stoupe—His troubles as recited by himself—The Rev. Michael Houdin—A romantic history—Guide for General Wolfe—Becomes the guide of the flock at New Rochelle—Charter from George III.—Mr. Houdin's death.



NEW ROCHELLE was settled by French Protestants, and here the Rev. Daniel Bondet, a French clergyman, officiated for several years, supported by the voluntary contributions of the people, and an allowance of about one hundred and fifty dollars from the government of New York.

Mr. Bondet had fled from his native country to England, on the revocation of the Edict of Nantes, and received Ordination at the hands of Dr. Henry Compton, Bishop of London. In 1686, he came to Massachusetts with a company of French emigrants, and, for eight

years, was employed in ministering among the Indians at a place called New Oxford, not far from Boston, and also in preaching to his own countrymen.

From Massachusetts he removed to Westchester, where he became the pastor of the French church. The first place of worship here was built by the Huguenots in 1692, and the Rev. David Bonrepos, D.D., who accompanied them in their flight from France, was their clergyman for some time after their settlement at New Rochelle.

In 1704, Mr. Bondet was recommended to the Society, by the clergy of New York, as a most proper person to be employed as a missionary, having done more, as they say, "to convert the heathen, than any Protestant minister that we know." The appointment was accordingly made, and he began to use the Prayer-book of the English Church on every third Sunday, the French prayers, according to the Protestant Churches of France, being employed at other times. And so the transformation gradually went on, until in 1709 the whole congregation, with the exception of two persons, conformed to the English Church.

"Mr. Bondet" (says Humphrey in his history of the Propagation Society), "had a large con-

gregation, and commonly about fifty communicants. The church they used was now become ruinous, and the inhabitants of the place, and members of the Church increased. They began to gather voluntary contributions to build a new church, and about the year 1711 got a sufficient sum, and erected a small church. Some time after, a worthy gentleman, Mr. John Pelham, lord of the manor of Pelham (of which New Rochelle is a part), gave one hundred acres of land within the said manor for the use of the Church. The town of Rochelle gave a house and three acres of land, adjoining the church, to the minister forever. Mr. Bondet persevered with his former care, in all parts of his office, till the year 1722, in which he died, much lamented by his parish. He was a plain, sober man, and had been minister of that parish above twenty years. He bequeathed to the town, for the use of the minister, his library, amounting to four hundred volumes of books."

Mr. Bondet's successor was the Rev. Pierre Stouppé, who thus writes to the secretary in 1725:

"There are yet thirty families unconformed within New Rochelle bounds, and were it not for fear of the eager censures of Mr. Moulinars,

one of the French ministers of New York, who comes quarterly among them, and some of the most creditable members of his congregation, who, jointly with him, do support their separation from the Church, all those yet dissenting families, without exception, would have been come over to it already. The proceeding is so unjust that I cannot forbear to complain of it, and set down to the consideration of the honorable Society, some of the arguments they make use of to keep the dissenting inhabitants of New Rochelle in their division from the Church, and even to pervert, if possible, its truest defenders. They not only, at all occasions, inspire them with a disadvantageous opinion of the Church of England, but they rail in a plain manner at its Liturgy and ceremonies. The said Mr. Moulinars has declared (as can be proved), that he finds our Church and that of Rome as like one another as two fishes can be; besides, the said minister and his party have threatened the yet dissenting French inhabitants of New Rochelle of breaking with them all commerce, and of suspending all acts of charity and support towards them, if ever they should dare to join themselves at any time to the Church; nay, for instance, the said Moulinars and his party, convinced long

ago of Mr. Roux, the other minister of the French in New York, and his inclination and good affection to the Church, and of his always openly blaming and disapproving Mr. Moulinars, his colleague's, irregular practices against the Church in general, and especially his keeping up and fomenting our unhappy divisions in New Rochelle. The said Moulinars and his party, in revenge, have pretended to depose Mr. Roux, and suspend him accordingly of all his accustomed ministerial functions among them, as you may see it more largely in this collection of papers on that subject, which I beg of you to put into the honorable Society's hands, and which will justify in general the matters I here acquaint them with. They will find that one of the chiefest reasons of this violence against Mr. Roux, has no other ground than his constant affection to the Church, and the public approbation he has at all times and occasions given to its ceremonies and doctrine; and this affair is so far gone that the honorable Council of this province could not forbear to take notice and to interpose their mediation and authority, which having been unsuccessful on the French dissenter's part, Mr. Roux intends, by the advice of his friends, to carry his complaints into

chancery, where it is not doubted but he will find protection and justice. I thought it necessary to make you this relation, that the honorable Society might be more sensible of the great prejudice Mr. Moulinars and his adherents do in general to the Church of England, and in particular to that of New Rochelle, and that there is no unlawful practice which they scruple to make use of for the detriment of it. After Mr. Bondet, my predecessor's, death, they engaged the dissenters to build a meeting-house about two hundred yards distant from the church in which I officiate twice every Sunday; they incited them also to reclaim the one hundred acres of land which Mr. Bondet enjoyed, and which were given by the Lord Pelham to the use of the Church, in order to deprive me of it; and notwithstanding all the friendly presentations made from time to time to the said Mr. Moulinars, by some gentlemen of this country, and also by the late Lord Bishop of London, of which Master Aufere, one of the Society's members, may give a more full and exact account,—all this, I say, did not prevail with him, nor induce him to keep his own congregation, and not to intrude himself into those of others, and consequently not to trouble their union and peace. He also of late

eagerly consumed some of the dissenters of New Rochelle, who, to save expenses and inconveniences they would lay under in bringing their children to New York to be christened by him, or who by reason of having no aversion from the Church, do not think fit to defer their Baptism till he came among them, according to his desire, have required me to baptize them. I heartily wish the honorable Society would pity our assaulted Church, and take some effectual means for the removing of the cause and instrument of the unhappy divisions we are in ; our endeavors here without their assistance having proved of but little and of none effect. For there is no irregular practice which, in their opinion, is not supported, and which they do not find justified and authorized by the benefit of toleration, and liberty of conscience granted to them ; in such manner they abuse that great and inestimable privilege."

Mr. Stoupe (who had been greatly beloved by his people) was succeeded by the Rev. Michael Houdin, who was also a native of France, and had been bred a Franciscan friar. He was at one time the Superior of a convent of this order at Montreal, in Canada ; but having become disgusted with some things in the Romish system, he retired to the city of New

York, and made a public renunciation of the errors of Popery, and joined the Church of England, on Easter-day, 1747.

Having officiated at Trenton, and other places in New Jersey, he went as a guide, in 1759, with General Wolfe, in his memorable expedition against Quebec. While he remained in Canada, an attempt was made by the vicar-general to seduce him from his allegiance, by the offer of great preferment in the Romish Church. Mr. Houdin remained steadfast, however, and in 1761 returned to New York, and was appointed missionary at New Rochelle. During his continuance there, Trinity Church received its first charter from King George the Third.* He closed his earthly labors in October, 1766, his remains being placed by the side of his predecessors, Bondet and Stouppe, beneath the chancel of the old French church.

From the death of Mr. Houdin until the beginning of the Revolutionary War, the parish at New Rochelle was under the care of the Rev. Samuel Seabury.

* A full account of the difficulties about the Church glebe is given in Mr. Bolton's valuable History of the Church in Westchester County, page 465.

CHAPTER THIRTEENTH.

An omission which would be unpardonable—Devoted laymen—Colonel Heathcote—Curious cause of emigration—Becomes a prominent man in the province of New York—Various honorable offices which he held—Services rendered to the Church—The stately manor-house—Reverenced by the poor—Sudden death—Last will and testament—Some account of his descendants—Colonel Lewis Morris—His character and habits—Influence in the political world—Devotion to the Church—Dutch Prayer-books—Timber for Trinity Church—Stopping short, for want of space to say more.

IT would be unpardonable, while speaking of the early history of the Church in Westchester county, to say nothing of the devoted laymen who so faithfully supported the hands of God's ministering servants. Prominent among these was Colonel Caleb Heathcote, the great-grandfather of Bishop De Lancey, of Western New York.

The family of Heathcotes is an ancient one, and may be traced far back in the annals of English history. Colonel Heathcote (to whom the Church in Westchester owes a large debt of gratitude for her first foundation, and for many acts of liberality) was born at Chesterfield in 1663, and followed the business of a

shipping merchant. The cause of his removal to the New World was rather singular. He was engaged to a very beautiful lady, who afterwards made up her mind that she preferred Sir Gilbert Heathcote, an elder brother of her betrothed, and accordingly the engagement with the younger was broken off.

Caleb Heathcote, in his mortification and distress, left England at once, and came to New York in 1692. He was a man of rare abilities, and soon became a leading person in the colony.

He was judge of Westchester, and colonel of its militia all his life; a councillor of the province; for three years mayor of New York; and from 1715, until his death, receiver-general of the customs in North America.

Colonel Heathcote was also one of the founders of Trinity Church, New York, his name appearing on the list of its first vestrymen in 1697, an office which he continued to hold for nearly twenty years.

In 1704, he was elected a member of the Venerable Society for the Propagation of the Gospel in Foreign Parts, and he never failed to do all in his power to advance the interests of the Church.

He built a stately brick manor-house in the

village of Mamaroneck, upon what is still known as Heathcote Hill, where he resided for fifteen years. The poor of the neighborhood had reason to regard him as their best friend, and he was universally respected and beloved. He died suddenly, in the spring of 1721. On the very day of his departure from the earth, he had been actively engaged in procuring subscriptions for some charitable object.

Colonel Heathcote's wife was the daughter of Colonel William Smith, of Long Island, and they were blessed with six children,—Gilbert, William, Anne, Mary, Martha, and Elizabeth.

“On the 29th of February, A. D. 1719, Caleb Heathcote executed his last will and testament. To his eldest son, Gilbert, he devised his dwelling-house at Mamaroneck, East Neck, &c., and also all his lands lying on the east side of Mamaroneck river, and all his lands within the county of Westchester, running eighteen miles in length into the woods. His sons, and two of his daughters, died in their minority, upon which his lands in this parish, with other possessions, descended to Anne and Martha, their surviving sisters, who thus became his heiresses. Anne, the eldest, married the Hon. James De Lancey, chief-justice and lieutenant-governor of the province of New York. Their

children were :—First, James, educated at Eton and Cambridge universities, who was a prominent member of the Assembly for many years prior and up to the Revolution. He went to England on a visit in the spring of 1775, and, the war commencing, he did not return. He died at Bath in the year 1800. His son, Lieutenant-colonel James De Lancey, of the First Dragoon Guards, is the only male member of his family now living. Stephen James, the second son, whose intellect was affected by disease in his infancy, was killed accidentally in 1795: he was married, but left no issue. John Peter, the youngest child of the lieutenant-governor, was also educated in England, at Harrow, and at the military school at Greenwich; he entered the army, and served till 1789, when he threw up his commission of captain, returned shortly after to America, and resided till his death, in 1828, at his grandfather's old seat, of which he was the proprietor. Thomas James, the eldest son of this gentleman, died a judge of Westchester county, at the age of thirty-two, leaving one son, Thomas James De Lancey. William Heathcote, his youngest son, is the present Bishop of Western New York. The Rev. William Walton, D. D., of New York, is a great-grandson of Chief-jus-

tice De Lancey. Martha, the second daughter of Colonel Heathcote, married Lewis Johnston, M. D., of Perth Amboy, New Jersey, from whom descends the Right Rev. Charles Petit McIlvaine, Bishop of Ohio, and Susannah, wife of the Rev. John M. Ward, Rector of the parish.”*

Another prominent layman in the county of Westchester was Colonel Lewis Morris, the third proprietor of Morrisania.

He was a man of decided abilities, and was considered the most influential member of the New York Assembly in 1710. An enthusiastic student, and fond of the society of the intelligent and refined, he was surrounded by those who could sympathize with him in his literary tastes.

In 1700, he was appointed president of the Council of New Jersey, and afterwards became governor of that province. When William Burnett was made governor of New York, in 1720, Colonel Morris received the appointment of chief-justice, and was the friend and adviser of the new executive.

Like Colonel Heathcote, he was chosen a member of the Propagation Society, and took

* Bolton's History of the Church in Westchester, p. 631.

an active part in promoting its interests. He was also one of those who felt the great wrong which was done to the Church in America, by refusing to send out Bishops, and he often expressed himself accordingly.

The following extract from one of his letters, will give some idea of the common-sense view which he took of affairs, and of his zealous devotion to the cause of religion :

“I have used some endeavors to persuade the Dutch in my neighborhood into a good opinion of the Church of England, and have had that success, that they would, I believe, join, a great part of them, in the sacraments and worship, had they Dutch Common Prayer-books, and a minister that understood their language. I have taken some pains with one of their ministers, one Mr. Henricus Beyse, and have prevailed on him to accept of Episcopal Ordination. I think him a man of the best learning we have in this part of the world, and I believe he may be ranked among the men of letters in the other, but I must acquaint you that he has had some falling out with his parishioners. For my part, I do believe he is most falsely accused. I have observed his life, and have found nothing in it irregular or unbecoming his character. The Dutch of best

figure have a value for him, and allow him to be the greatest master of the Dutch tongue they have among them, and those in my neighborhood esteem him very much. If the Society think fit to employ him, I shall add to what they give £15 per annum for three years, and I believe he will do great service, and I doubt not you will find him worth your acquaintance and favor. If the Society would send about fifty Dutch Common Prayer-books, I believe they would sell, and the money might be returned, or paid to their missionaries as they thought proper. This would be doing a great good at a cheap rate."

Besides his liberality to the Church in Westchester, Colonel Morris contributed the timber for the erection of Trinity Church, New York, and in return for this act of munificence, the vestry granted the family a square pew. He was a vestryman of that parish from 1697 to 1700. He died on the 21st of May, 1746, aged seventy-three years, and was buried in a vault at Morrisania.

To write a full account of all that the Morris family has done for the Church from that day to this, would require a volume by itself, and therefore we are obliged to stop short at this point.

CHAPTER FOURTEENTH.

Missions among the Indians of New York—Memorial of the Earl of Bellamont—The Rev. Thoroughgood Moor—Is there any virtue in a name?—The Mohawks' castle—Indian deceit—The mission fails—Lord Cornbury's outrageous acts—Imprisonment of Mr. Moor—Lost at sea—Four chiefs go to England—New mission to the Indians—The Rev. William Andrews—First view of the Indian country—Customs of the tribes—Hopes of doing good—Repeated discouragements—Withdraws from the field—Other laborers succeed him—The fruits of long and patient waiting—Honored names.



THUS far we have been led to notice the efforts made to establish the English Church among the white settlers of the province of New York. In this chapter we shall furnish some account of the early missions for the benefit of the Indian tribes.

In 1700, the Earl of Bellamont, then governor of New York, sent a memorial to the Lords of Trade and Plantations on the want of clergymen of the Church to instruct the Five Nations of Indians, and to prevent their being brought under the control of the French, through the influence of Jesuit priests.

Although the motive which prompted this movement was rather political than religious, the cause was a good one, and the Rev. Thoroughgood Moor arrived at New York in 1704 to engage in this noble service. My younger readers will be struck with this clergyman's Christian name. If there is any virtue in a *name*, he certainly started under the best auspices possible.

Mr. Moor was received with much apparent kindness by Lord Cornbury (who succeeded Lord Bellamont in the government of New York and New Jersey), and repaired without delay to Albany. Here he occupied himself in learning the Indian language, and in cultivating a friendly acquaintance with the members of the various tribes who came to that town for trade.

As soon as the roads were passable in the spring, the missionary travelled through the woods to "the Mohawks' Castle," whither one of the Indian sachems had invited him to come, in order that he might instruct the children of the forest in their religious duties. Although this was certainly a most promising beginning, the end did not turn out as well as might have been anticipated. When Mr. Moor proposed to make his permanent abode with the red men,

the cunning chief always had some plausible excuse for delay ; and there is every reason for believing that the French were secretly at work to undermine the influence of the English. The good missionary having waited nearly a whole year at Albany, in the vain hope of being allowed to carry out the plan which was so dear to his heart, at last became completely discouraged, and retired to Burlington, New Jersey, with the view of assisting in the duties of the Church at that place. And now more serious difficulties awaited him ; and one who ought to have encouraged and protected him became his worst enemy. We refer to the conduct of the governor. Lord Cornbury was a man of profligate habits and headstrong temper, who was finally driven from his office by a series of outrageous acts, which could no longer be patiently endured. He remained in power long enough, however, to make a great many persons feel the weight of his petty tyranny ; and among them was Mr. Moor.

At one time, when the governor had been guilty of the gross impropriety of dressing himself in female attire, and walking, in broad day, along the ramparts of the town, the faithful clergyman very properly expostulated with him on such unbecoming behavior. This

aroused his lordship's indignation, and he commanded Mr. Moor to be cast into prison. Here he remained until he could find an opportunity to escape; but the vessel in which he embarked for England was lost at sea, and thus ended the disastrous career of the first English missionary to the Iroquois.

In 1709, four Indian chiefs went to England to confirm the peace which had been made by their tribes with the governor of New York; and to request the king to send out clergymen to instruct them. It was accordingly concluded that two missionaries, together with an interpreter and schoolmaster, should be provided for the Mohawk and Oneida Indians; and the queen gave directions for the erection of a fort, with a chapel and house for the clergyman, in the country of the Mohawks.

The Rev. William Andrews, the first missionary selected, arrived at Albany in 1712; and in giving an account of his reception, he says: "When we came near the town, we saw the Indians upon the banks, looking out for my coming. When I came ashore, they received me with abundance of joy—every one shaking me by the hand, bidding me welcome over and over."

After some further account of his proceed-

ings, he gives the following particulars as to the customs and mode of living of the Indians :

“The number of adults of this nation is about two hundred and sixty. They have a great many children. There are seldom above half of the Indians at home together, but always going and coming. Their chief town—or castle, as it is called—stands by the fort, consisting of forty or fifty wigwams, or houses, palisaded round. Their houses are made of mats and bark of trees, together with poles about three or four yards high. Their clothing is a match-coat like a mantle—either a blanket or a bear-skin ; their bed is a mat or a skin. They paint and grease themselves much with bear’s fat clarified ; cut the hair off from one side of their heads, and some of that on the other they tie up in knots upon the crown with feathers. The men are slothful and lazy enough ; the women laborious, true servants to their husbands, carry all the burdens, fetch home out of the woods the venison their husbands kill, the wood they burn, carry the children about on their backs, hoe the ground, plant the corn, wait upon their husbands when they eat, and take what they leave them : yet, for all this, they say the women court the men when they design marriage.”

In a subsequent letter, he thus paints the serious inconveniences of a residence in that country: "There is no manner of pleasure to be proposed by living here, but only the hopes of doing some good among these poor, dark, ignorant creatures. For four or five months we can scarce stir abroad, by the reason of the extreme coldness of the weather and deep snows; and in the summer we are tormented with flies and musquitoes, and cannot stir abroad without being in danger of being stung with the snakes, here are so many of them. In the next place, the transporting of provisions to this place is very chargeable; the nearest towns to us of Christian inhabitants, where we buy what we want, are Schenectady and Albany—the one about twenty-four, the other about forty-four miles. The road by land, for the most part, is a small, rough Indian path through the woods, where we cannot ride without a great deal of danger, by reason of the foulness of the road with fallen trees, roots, stones, high hills, and swamps."

In 1715—that is, about three years after his arrival—he had twenty children pretty constantly at school, but acknowledges that they were principally induced to attend by the food which he distributed to them: "Victuals is a

great motive with them ; for the Indians are very poor, and fare hard." The ordinary attendants at church were from sixty to seventy ; and as many as one hundred and fifty, when the great body of them were at home. The number of communicants altogether was thirty-eight. So far, indeed, was Mr. Andrews from claiming any credit for his labors among them, that he writes thus to the Society in 1718 :

" Their lives are generally such as leave little or no room for hopes of ever making them any better than they are—heathens. Heathens they are, and heathens they will still be. There are a few, and but a few, perhaps about fourteen or fifteen, whose lives are more regular than the rest." They showed no devotion in church, where they came to get a dinner, and slept most of the time. They frequently spent the Sunday in a hunting excursion. He sums up his description of their character in the following words : " They are a sordid, mercenary, beggarly people, having but little sense of religion, honor, or goodness among them ; living generally filthy, brutish lives. They are of an inhuman, savage nature—kill and eat one another." And in another letter, dated six months later, he states, " that though he had been by the death-beds of several among them,

he did not remember to have seen any one of them that he could think penitent."

He accordingly entreated the Society to remove him from his mission, as all his labors in it for the improvement of the Indians were ineffectual. They would neither accept the ordinances of religion themselves, nor send their children to school. The Society was, for a long time, unwilling to listen to so discouraging a report; but as, upon inquiry, it was found to be confirmed by others, Mr. Andrews was allowed to resign, almost in despair, a mission undertaken with good hopes of success.

Discouraging as all this was, devoted souls were found to put forth renewed efforts for the benefit of the red men; and among these, the names of Henry Barclay, Miln, and Ogilvie, are held in grateful remembrance. Sir William Johnson, also, deserves a place in the catalogue of liberal and large-hearted laymen, who manifested great earnestness and devotion in the cause of Indian missions.

After years of labor and patient waiting, the good seed sown on this stony ground began to spring up and bring forth fruit.*

* We must refer our readers to the Lives of Bishop Hobart and Father Nash, for an account of Indian missions in New York after the Revolution.

CHAPTER FIFTEENTH.

Religious instruction of the blacks—A school opened for them in New York in 1704—Elias Neau—His sacrifices and labors—Reliance in God's promises—Prayers of the Church—Two hours' teaching—Public catechizing—Unmerited reproach to be borne—Negro plot for burning New York city—Loud and angry clamor against the teacher—Who were guilty?—Jealousies and suspicions—Action of the Common Council—Governor Hunter quiets the alarmists—Neau's death—His work carried on by others.



OUR rapid outline of the early history of the Church in the province of New York would be incomplete, without some reference to the efforts which were made for the benefit of the blacks.

A school for negro slaves was opened at New York in 1704, under the charge of the Society's catechist, Elias Neau, a native of France. He had made, in early life, public profession of his faith as one of the Protestants of that country, and shared with his brethren the pains and penalties with which they were visited. After a long imprisonment, and painful servitude in the galleys, he found an asylum

in New York, and a livelihood from the trade which he was enabled to carry on in that city. His unaffected and earnest piety won for him the respect of all who witnessed the fruits of it in his daily walk ; and his knowledge of the degraded condition of the negro awakened in him the strongest desire to improve it. He was not animated by the eager impulse which oftentimes arises from inexperience, for his personal acquaintance with Eliot had led him to know the disappointments of that devoted man in the evening of his life, with respect to the Indians of New England ; and his own estimate of their character, after nineteen years' residence in America, was most unfavorable. There was nothing in the position of the slaves of New York—who, when Neau began his labors among them, are computed to have been fifteen hundred—which could give him any reason to hope that greater success would follow him, than that which had attended Eliot. On the contrary, the difficulties of holding any intercourse at all with the colored people seemed well-nigh insurmountable. At first he was only permitted to visit them from house to house, when the toil of the day was over ; and, afterwards, when he obtained leave for them to gather together in the largest room

which he could find on the upper floor of his house, they could still tarry with him only for such brief portions of the evening as their jaded energies would allow. Nevertheless, he worked on in simple, unquestioning reliance upon the promises of God's help. The prayers of the Church of England had long been his chief stay and solace, having learnt most of them by heart whilst confined in his dungeon in France. He began by giving to his negro scholars the same help. Upon entering into the room, they all knelt down after his example, and repeated from his lips those prayers of our Liturgy of which he could most easily explain the meaning, and the words of which they could most easily retain in their memory. The task of teaching occupied about two hours; after which they sang a psalm, and then joined once more in prayer, including therein an especial petition for a blessing upon the work which the Church of England was carrying on in their behalf, through her laborious and simple-hearted catechist. The like instruction and devotional exercises were renewed by him every Sunday, in a room which was fitted up as a study for the Rector, on the lowest floor of the steeple of Trinity Church. The scholars were also publicly catechized by

the Rector in church on Sunday afternoons ; and as many as he judged qualified for the sacrament of Baptism, received it at his hands.

In 1708, four years after Neau had begun his labors, the ordinary number of negro catechumens under instruction was more than two hundred. Of those who were baptized, many had become regular and devout communicants, and were remarkable for their orderly and blameless lives.

Before the lapse of four years more, heavy and unmerited reproach was cast upon the enterprise. Some negroes of the Carmantee and Pappa tribes had formed a plot for setting fire to New York on a certain night, as soon as the moon was down, and murdering the English inhabitants. Not one of the conspirators divulged his secret, and the work of burning, confusion, and massacre was commenced just as they had wished and planned ; but, after a short struggle, the English gained complete mastery over them. Instantly a loud and angry clamor broke out against Elias Neau. The instruction which he had given to the negro, said his accusers, was the sole cause of the murderous attempt, and in his school had all the plans connected with it been cherished

and matured. In vain he denied the charge. It was obstinately renewed ; and so infuriated were the people against him, that for some days he durst hardly venture abroad, through fear of personal violence. The evidence, indeed, brought forward at the trial of the conspirators, clearly proved that only one of his scholars, and he an unbaptized man, had ever been associated with them ; and that those negroes were the most deeply engaged in the plot, whose masters had been most distinguished for their opposition to every scheme proposed for their spiritual benefit. Nevertheless, jealousies and suspicions, as cruel as they were groundless, prevailed for a long time. The offence of a portion of the negroes in New York, was charged upon the whole race ; and Neau, their unwearied benefactor, was compelled to bear the burden of their reproach. The provincial government lent all the weight of its authority to make his burden heavier. The common council passed an order, forbidding the negroes to appear in the streets after sunset, without lanterns or candles ; and, since none of them could procure lanterns, or leave their work before sunset, the effect of such an order was to break up the relations which had so long subsisted between

Neau and his scholars. It is hard to say what further acts of injustice might not have followed. But, at this crisis, Governor Hunter stepped forward, and by his firm and judicious conduct, put to shame the fears of the alarmists, and enabled Neau to resume his pious labors. Hunter visited his school, attended by several officers of rank in the colony, and by the Society's missionaries; and having seen there fresh proofs of the noble spirit which animated Neau, and connecting them with the acknowledged benefits which had now for eight years been conferred upon the negro through the same untiring agency, he hesitated not to give his full approval to the work; and in a public proclamation, called upon the clergy of the province to exhort their congregations from the pulpit to extend it in every quarter. Dr. Vesey, the Rector, needed not any such exhortation to stimulate him. He had long watched the labors of Neau, and sharing them in his own person, had proved their benefit. Neau successfully discharged his self-denying duties until 1722, when, amid the unaffected sorrow of his negro scholars, and the friends who honored him for their sake, he was removed by death. But his work was not suffered to drop. Huddlestone, then schoolmas-

ter in New York, next undertook it; and to him succeeded the Rev. Mr. Wetmore, who, amid the increasing negro population of the city, gathered still larger numbers of them into the fold of Christ.

Upon the removal of the latter to Rye in 1726, an earnest application was addressed to the Bishop of London, and the Society, requesting them to send another minister who might instruct the negroes and slaves, and assist the Rector, who was declining in years, in the general duties of his office. This request was immediately answered by the appointment of the Rev. Mr. Colgan, who received, a few years afterwards, valuable aid from Thomas Noxon, a schoolmaster of exemplary piety; and cheering evidence is borne to the success of their joint labors. The like testimony waited upon the services of the Rev. R. Charlton, who, having begun the work of instruction of the negroes at New Windsor, was called, in 1732, to continue it in the wider sphere of New York; and there, for fifteen years, persevered in carrying on effectually this important duty. Upon his removal to Staten Island, the Rev. Samuel Auchmuty promptly supplied his place; and, upon the death of good Thomas Noxon, in 1741, a successor of kindred spirit

and energy was found in Hildreth, who reports to the Society in 1764, that "not a single black admitted by him to the Holy Communion had turned out badly, or in any way disgraced his profession." Both Auchmuty and Hildreth received hearty support from Barclay, who, upon the death of Vesey, in 1746, had been appointed to the Rectory of Trinity Church. The affectionate and watchful spirit which had characterized the ministry of Barclay among the Mohawks, and his experience of the Indian character, led him to look upon the training of the negro slave as one of the most interesting duties of his new charge, and his friendly counsel and co-operation were at all times at the disposal of those who labored for their benefit.*

* For the interesting particulars of this chapter, we are mainly indebted to Anderson's History of the Colonial Church, vol. iii. p. 327, etc.

CHAPTER SIXTEENTH.

The personal history of Bishop Provoost resumed—Letters of friendly congratulation—The Rev. Uzal Ogden, and his present of Newark cider—Long before the days of Church newspapers—Gleanings from the past—The first Ordination held by the Bishop—Columbia College sends a good representation to Church on that day—Non-Episcopal Clergymen invited to attend—Mr. Wright's strong Church sermon, and the sensation which it produced—The dry question which Dr. Rodgers asked—The first Confirmation in New York—Mrs. Owen's Reminiscences—Old and young confessing Christ—Colored servants, and the part they took—The Clergy who were present—Letter from Bishop White—Crowds attending Ordinations.



AT the close of the ninth chapter, we left Bishop Provoost receiving the congratulations of the clergy of his diocese upon his safe return from England, and the happy consummation of their desires in his consecration to the Episcopate.

Among the letters of friendship sent to him about this time, we find one in the large, bold hand of the Rev. Uzal Ogden,* then officiating

* For full particulars concerning the eccentric and inconsistent career of this clergyman, see *Life of Bishop Croes*, p. 91, &c.

in Trinity Church, Newark, New Jersey. It will be seen that the reputation of Newark for its fine cider dates back to an early day.

“ I hope, through the goodness of God,” writes Mr. Ogden, “ that you still continue to recover your health. Be assured I feel a very great anxiety for the felicity of yourself, Mrs. Provoost, and family. We should be extremely happy could you and Mrs. Provoost spend some days with us. The country begins to be decked with the blooming charms of nature; and I think you would experience great benefit by retiring from the city a short time to the enjoyment of her beauties. Do endeavor to be persuaded of this. I beg your acceptance of a barrel of cider, the very best to be obtained here, though not so good as I could wish. Last year was unfavorable with us with respect to good cider. The cider should be bottled immediately.

“ Mrs. Ogden joins in very affectionate regards to Mrs. Provoost and family.”

As Bishop Provoost lived long before the days of Church Newspapers, and Magazines, and Reviews, few traces are left us of his official acts; and accordingly every item which can be gleaned will possess uncommon interest. Fortunately, we have it in our power to fur-

nish an account, given by eye-witnesses, of the first Ordination and Confirmation which he held. The Ordination took place in St. Paul's Chapel, New York city, on Thursday, October 18th, 1787, when Henry Waddell and John S. J. Gardiner were admitted as Deacons. A writer in the *Protestant Churchman* (January, 1856), thus records his reminiscences :

“Columbia College was closed for the day. The President, Professors, and Students all attended at St. Paul's; and this, with the occasion, attracted a numerous audience. Here and there were to be seen venerable gentlemen in their large powdered wigs, and with their gold-headed canes—such as the Rev. Dr. Livingston, Rev. Dr. Rodgers, Rev. Dr. Kunze, and other non-Episcopal clergymen of the city, who had been invited by the Rev. Dr. Beach, and were all personal friends of the Bishop. His early ancestors were French Protestants, who had fled from France after the massacre of St. Bartholomew in the year 1572. The Bishop was himself a native of this city, and was baptized in the Dutch Church in the Dutch language.

“In his canonicals he read the Morning Prayer, and then left the reading-desk for an arm-chair within the railing of the chancel,

and the Rev. George Wright ascended the pulpit. This divine was a native of Ireland, educated in Trinity College, Dublin, and, having been admitted into the ministry, came out to this country. He was now Rector of St. Ann's Church, Brooklyn; and he took for his text, 'Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.' He expatiated on the origin and design of the Christian ministry, on the preached word, the right administration of the sacraments, and the succession of the ministry from the Apostles' times to the present, as constituting the only true Church. He admitted that sects had sprung up, but denied their validity; comparing them to the man who would convey an estate to another, when no title was vested in himself.

"This boldness on the part of Mr. Wright made the Bishop restless and uneasy, lest Dr. Beach's invited clergy should take offence; but fortunately no notice was taken, except by Dr. Rodgers, who inquired of Dr. Beach, whether Mr. Wright was aware that Bishop Provoost had been baptized by Dominie Du Bois."

An account of Bishop Provoost's first Confirmation will naturally follow this. Bishop

De Lancey thus writes to the editor of the *Gospel Messenger*, early in 1856 :

“In a recent Episcopal tour in Courtland county, in this diocese, I met, at the house of her son, Dr. R. C. Owen, the warden of Calvary Church, Homer, Mrs. Mary Owen, the widow of Dr. J. Owen, a native of the city of New York, born in 1774, whose maiden name was Mary Bell. She gave me an account, as an eye-witness, of the administration of the holy rite. She was then about fourteen years of age.

“His first Confirmation was held in St. Paul’s Chapel—Trinity Church was then in ashes. More than three hundred persons were confirmed. The candidates occupied the body of the church below. The congregation were in the galleries. The Bishop addressed the candidates from the pulpit before Confirmation. Many aged persons were confirmed, some of them more than ninety years of age. She distinctly recollects two aged ladies led up to the altar by their colored servants, who stood aside until the rite was performed, and then led their mistresses back to their pews. The Bishop was in his Episcopal robes. She (Mary Bell) viewed the ceremony from the gallery.

“Among the clergy present, she recollects

the Rev. Benjamin Moore, the Rev. Richard Channing Moore, and the Rev. Mr. Pilmore (Pilbury she thought his name was). She does not distinctly remember the year, month, or day, but says it was in warm weather, and not on Sunday, and she thinks in the same year in which the Bishop arrived from England.

“As sixty-eight years have rolled away since this first Confirmation in New York, but few who received the ordinance on that occasion can be alive.”

We shall close this chapter (to us a most interesting one) with a letter from Bishop White, never before published. Our readers will be struck with the remark which he makes concerning the crowds who flocked together to witness an Ordination, whenever it was known where one would be held :

“PHILADELPHIA, June 7, 1787.

“RIGHT REV. AND DEAR SIR—I have this moment received your letter, and am highly gratified by the account it gives me of your health. I knew that you were much better, but not that you were able to do duty. Captain Hutchins offered this morning in the street to carry any letter I might have to New York. I do not know whether it will be convenient

to him to take charge of the journals, but shall send them to him with this, desiring him to return them, if he goes in such a way as to render them troublesome to him. In this case, you may depend on their being forwarded soon afterwards.

“I have received a letter from Dr. Griffith, but not since his going to the Convention; which I suppose to be, by this time, over. When I shall have any intelligence from him of consequence, I will forward it to you.

“About a fortnight or three weeks ago, I received a letter from Bishop Seabury, in which he mentions that he had also written to you on the subject of it. He proposes a meeting of us three, before any thing be finally done in our Ecclesiastical system. My answer was to this effect: That I shall cheerfully take a journey for any purpose which shall appear to have a tendency to the uniting of our Church over the continent—an object very near my heart; that, however, I thought such a meeting could have no use, if the intentions of our brethren in Connecticut were previously known to be different from the plan adopted in the other States; that we understood this to be the case in relation to the model we have adopted of an Ecclesiastical representative—the general

outlines of which had been too maturely adopted to be receded from—at the same time that we have reason to believe that it is thought essentially wrong in Connecticut. As to the Common-Prayer (in regard to which Dr. Seabury has observed that he wished the old to be retained, except the political prayers), I answered, that although I held a review to be desirable, yet that if the retaining of the old should be found the most likely to keep us together, I should cheerfully vote for it: that, however, I very much doubted of this, and was persuaded that the general sense of our Church through the continent was for a review. I give you the above from memory, but, I believe, pretty exactly.

“If any thing interesting should occur at your Convention, I should be obliged by your informing me of it. Nothing remarkable happened at ours, except their appointing a committee of advice, at my desire. I have a right to ask the advice of this committee, and they have a right to advise me, whether asked or not; but I am not under a necessity of following their advice; although it is presumed I shall never disregard it, unless it should be contrary to my conscience.

“I held an Ordination on Whitsun Monday

and Tuesday, of Mr. Clarkson to the office of Deacon, and Mr. Condon to that of Priest; and it is no small satisfaction to me, that on this first occasion I have more than official satisfaction of the merits of the two candidates. Since that, there is here a gentleman from Virginia strongly recommended by Dr. Griffiths and other clergymen, whose distance is so great, and reasons for not being here in time so satisfactory, that I shall ordain him Deacon on Sunday, with the view of ordaining him Priest on Monday. We had determined never to ordain on Sunday, because of the concourse it brings; but without doing so at present, it will be necessary to keep the gentleman several weeks till another holiday; so we have determined on Sunday, with the hope of keeping it a secret till then. I am afraid the large extent of country south without a Bishop will subject us to trouble, from their coming up irregularly. I have had applications besides the above, but have rejected them for want of titles.

“I beg to be affectionately remembered to Mrs. Provoost; and am, dear sir,

“Your affectionate brother,

“WILLIAM WHITE.”

CHAPTER SEVENTEENTH.

Statistics not accurately kept—The first Confirmations in the Diocese—An old soiled paper, and its contents—Old families well represented—No union of Church and State—Great national pageants in which the Episcopal Church has borne a conspicuous part—Inauguration of President Washington—The procession and the speeches—Services in St. Paul's Chapel—Bishop Provoost officiates—Mr. Boardman's recollections of Washington—Waiting to see the President enter the church—His dress and bearing—Diligent in the use of his Prayer-book—The two pews with canopies, in St. Paul's Chapel—Pictures with antique frames.



S no rule had as yet been adopted requiring the Bishops to deliver addresses to their Conventions, giving an account of their Episcopal acts, we can only gather, from general statements scattered here and there, that Dr. Provoost ordained a number of clergymen, and that he visited the several parishes as often as he thought possible under the pressure of other official duties. It would appear, however, that some of the Confirmations were very large, as might reasonably be expected from the fact that all of the members

of the Church in the diocese of New York (with the exception of a few who may have received the "laying on of hands" in England) were now enjoying the privilege for the first time.

We find an old, time-soiled paper among Bishop Provoost's private manuscripts, labelled "A return of persons confirmed in St. George's Church, South Hempstead, on Wednesday, 31st October, 1787," and signed by the minister, Thomas Lambert Moore. This list includes the names of a hundred and fifty-seven—one of these, Gilbert, a colored servant of Mr. Joseph Clowes. The well-known families of Moore, Higby, Tredwell, Wetmore, Thorne, Onderdonk, and Kissam, are largely represented.

Under our form of government there is no union of Church and State, and we may bless God for it. Where such alliances exist, the Church often supports the tottering pillars of the State, while the civil power proves a hard master to the Church, deadening her energies and crippling the freedom of her action.

It has so happened, from the fact that General Washington, and the more prominent leaders during the Revolution were Churchmen, and many of our ablest statesmen since, have been numbered with us, that on what are

called "State occasions," the Episcopal Church has occupied a conspicuous place. Indeed, it would be hard to conceive of a grand national pageant, in which the religious element was introduced, where some of the rites and ceremonies of the Church would not be brought into requisition.

We have to describe one of the most interesting of these occasions. When our present government was formed, in 1789, Bishop Provoost was chosen chaplain of the Senate, and in this capacity he was called upon to share in the ceremonies appointed for the inauguration of George Washington as the first President of the United States. This august event took place on Thursday, April 30th, in the city of New York, which was then the seat of government.

"At nine o'clock in the morning, there were religious services in all the churches, and prayers put up for the blessing of Heaven on the new government. At twelve o'clock the city troops paraded before Washington's door, and soon after the committees of Congress and heads of departments came in their carriages. At half-past twelve the procession moved forward, preceded by the troops; next came the committees and heads of departments in their

carriages ; then Washington, in a coach of state, his aid-de-camp, Colonel Humphreys, and his secretary, Mr. Lear, in his own carriage. The foreign ministers and a long train of citizens brought up the rear.

“About two hundred yards before reaching the hall, Washington and his suite alighted from their carriages, and passed through the troops, who were drawn up on each side, into the hall and senate-chamber, where the Vice-President, the Senate, and the House of Representatives were assembled. The Vice-President, John Adams, recently inaugurated, advanced and conducted Washington to a chair of state, at the upper end of the room. A solemn silence prevailed, when the Vice-President rose, and informed him that all things were prepared for him to take the oath of office required by the Constitution.

“The oath was to be administered by the Chancellor of the State of New York, in a balcony in front of the senate-chamber, and in full view of an immense multitude occupying the street, the windows, and even roofs of the adjacent houses. The balcony formed a kind of open recess, with lofty columns supporting the roof. In the centre was a table with a covering of crimson velvet, upon which lay a

superbly bound Bible on a crimson-velvet cushion. This was all the paraphernalia for the august scene.

“All eyes were fixed upon the balcony, when, at the appointed hour, Washington made his appearance, accompanied by various public functionaries, and members of the Senate and House of Representatives. He was clad in a full suit of dark-brown cloth, of American manufacture, with a steel-hilted dress sword, white silk stockings, and silver shoe-buckles. His hair was dressed and powdered in the fashion of the day, and worn in a bag and solitaire.

“His entrance on the balcony was hailed by universal shouts. He was evidently moved by this demonstration of public affection. Advancing to the front of the balcony, he laid his hand upon his heart, bowed several times, and then retreated to an arm-chair near the table. The populace appeared to understand that the scene had overcome him, and were hushed at once into profound silence.

“After a few moments Washington rose and again came forward. John Adams, the Vice-President, stood on his right; on his left the Chancellor of the State, Robert R. Livingston; somewhat in the rear were Roger Sherman,

Alexander Hamilton, Generals Knox and St. Clair, the Baron Steuben, and others.

“The Chancellor advanced to administer the oath prescribed by the constitution, and Mr. Otis, the secretary of the Senate, held up the Bible on its crimson cushion. The oath was read slowly and distinctly; Washington at the same time laying his hand on the open Bible. When it was concluded, he replied, solemnly, ‘I swear, so help me God.’ Mr. Otis would have raised the Bible to his lips, but he bowed down reverently and kissed it.

“The Chancellor now stepped forward, waved his hand and exclaimed, ‘Long live George Washington, President of the United States!’ At this moment a flag was displayed on the cupola of the hall; on which signal there was a general discharge of artillery on the Battery. All the bells in the city rang out a joyful peal, and the multitude rent the air with acclamations.

“Washington again bowed to the people, and returned into the senate-chamber, where he delivered to both houses of Congress his inaugural address, characterized by his usual modesty, moderation, and good sense, but uttered with a voice deep, slightly tremulous, and so low as to demand close attention in the

listeners. After this he proceeded with the whole assemblage on foot to St. Paul's Church, where prayers suited to the occasion were read by Dr. Provoost, Bishop of the Protestant Episcopal Church in New York, who had been appointed by the Senate one of the chaplains of Congress. So closed the ceremonies of the inauguration."*

Surely this was an inauguration worthy of a Christian country, and happy would it be for us, if its religious spirit still continued to mark all similar occasions.

As every thing relating to General Washington possesses a permanent interest, we shall insert in this place, the account furnished by one who enjoyed frequent opportunities of seeing him, while the seat of government continued at New York. We refer to the Hon. David Sherman Boardman, of New Milford, Connecticut.

"The last time I saw General Washington was in May, 1790, during the second session of the first Congress under the present Constitution; it being held in New York, and the last which was convened in that city. I was then in my twenty-second year. My brother, the

* Irving's Life of Washington, vol. iv. p. 473.

late Elijah Boardman, afterwards, and at the time of his decease, United States Senator from Connecticut, making an excursion to New York, I accompanied him in order to see the city, which I had never visited, and to take a look at Congress, which I had a great desire to see in session.

“We arrived in the city on Saturday evening. We agreed to go to the church the next morning, where we supposed the President would attend, for the purpose of seeing him; though we had both seen him while in command of the army, and my brother, indeed, many years older than myself, had served a campaign under his orders. The President then resided in the centre house of what was called Mr. Combs’ block, on the western side of Broadway, between Trinity Church and the Bowling Green. To accomplish our object, we went first to the front of Trinity Church, intending to wait there until the President’s carriage came up, and, if it stopped there, to follow him in; but if it went by, to repair to St. Paul’s, knowing that he would attend service at one of them. When we reached our proposed stand, we found a large number of gentlemen occupying the ground, doubtless influenced by the same motives with ourselves,


and they had already formed two lines, reaching from the church door to the middle of the street. The President's coach soon came up, and stopped at the mouth of the avenue formed by the spectators. He stepped out of it with his hat (such as he used to wear while in command of the army) in his hand, and walked through the bowing lines of admiring gazers with that gravely serene bearing, and majesty of countenance such as, in my estimation, no other face ever bore. He was followed by Mrs. Washington, escorted by a gentleman of the family, and by the private secretary and lady. His dress upon the occasion was precisely like Stuart's portrait of him (except the sword), to wit: black throughout, silk stockings, and silver-buckled shoes; his hair dressed in front just as Stuart's portrait has it; on the back it was inclosed in a black bag of silk shift, such as in those days the first magistrates of States often wore, if favored with a full and flowing head of hair. The entire costume was exceeding graceful and becoming. Our seats in the church being remote from his, we could only see that he was very intent upon his Prayer-book, and possessed the air of sincere devotion."

While referring to Washington's attendance

at St. Paul's, on the occasion of his inauguration, it will not be amiss to add, that at that day there were two state-pews with canopies, situated under the galleries, about half way down the aisles of the chapel, and appropriated, when Congress and the Legislature met in the city, one for the use of the President of the United States, and the other for that of the Governor of the State. Two old paintings in antique frames, one of the arms of the United States, and the other of the State of New York, still hang upon the walls, most interesting memorials of the past.

CHAPTER EIGHTEENTH.

The first Ordination ever held in New Jersey—Bishop and Rector—An anonymous letter—Stabbing in the dark—Complaints about the preaching in Trinity—General Convention of 1789—Adoption of the Constitution of the Church—Letter from Albany—An introduction to the Rev. Thomas Ellison—"A portly gentleman in black"—Kind reception given to a stranger, and the consequence thereof—A journey of a hundred and twelve miles, and what missionary work was done—Prejudices.

T is an interesting fact, that the first Ordination ever held in the State of New Jersey was one at which Bishop Provoost officiated. This took place in St. Peter's Church, Perth Amboy, July 9, 1788, when Mr. George H. Spieren was admitted to the holy Order of Deacons. The candidate was a gentleman of great respectability and handsome acquirements; and the vestry of St. Peter's having resolved to call him as their rector, the Bishop of New York kindly acceded to their request that the Ordination might take place in their midst. This was twenty-seven years before New Jersey had a Bishop of her own.

Besides his services as the head of the diocese of New York, we must not lose sight of the fact that Bishop Provoost was also Rector of Trinity Church. We refer to it in this place, in order to introduce an anonymous letter, carefully preserved among his papers, which was addressed to him by one of his complaining parishioners. Of all modes of attack, that of a communication sent without the writer's name is the lowest and the most contemptible. In this case, the intentions of the writer seem to have been good. We leave the letter to speak for itself:

“RIGHT REVEREND SIR—You are undoubtedly accountable for the morals and virtuous principles of every *soul* in the several congregations under your superintendence, as far as your duty and authority are concerned. It is a lamentable truth that the virtues are not understood; and it is to be feared not one in one hundred of your congregations can distinctly and properly define any one of the virtues. This has been asserted without contradiction; and by reason they have not been instructed from the pulpit, or privately admonished when irregular. Would not a sermon on each of the virtues, commencing with a close definition,

remove in some degree the objection, especially if contrasted with the opposite views? It is also remarked that the duty of children to their parents is not enforced. Dr. Moore might be charged by you to treat those subjects separately and fully. Our persuasion admits of morality from the pulpit as well as the preaching of Christ, and you need not now be afraid of censure in consequence of the pains you may take to bring the virtues of the human mind into fashion and out of oblivion.

“I am, Reverend Sir, with great esteem and regard, your very sincere and true friend,

“PYTHAGORAS.

“NEW YORK, 23d January.”

The General Convention of 1789, held in Christ Church, Philadelphia, was a most important one, for then “the Constitution of the Protestant Episcopal Church in the United States of America” was adopted and ratified. The only Bishops present were Seabury and White—Dr. Provoost being kept at home by severe indisposition. The Constitution was signed, however, by the clerical and lay deputies of the diocese of New York, the Rev. Benjamin Moore, D.D., and the Rev. Abraham Beach, D.D., and Richard Harison, Esq.

We find a letter written to Bishop Provoost, the same year of the General Convention, by the Rev. Thomas Ellison, then Rector of St. Peter's, Albany, which is interesting, as showing the condition of the Church in that important place. This gentleman was a native of England, and a graduate of Cambridge, and took charge of the parish in Albany in 1787. He was remarkable for his ready wit and genial disposition, and was a great favorite in social life. He died in 1802.

When Philander Chase (afterwards the pioneer Bishop of the Church in the Western States) went to Albany in 1795, an inexperienced young man, without letters of commendation, and with hardly a shilling in his pocket, he thus introduces us to the Rector of St. Peter's:—"Having passed Market he entered Court street, and, stopping at 'Wendal's Hotel,' inquired, 'Where lives the Rev. Thomas Ellison, the Episcopal clergyman?' 'What—the English dominie?' replied a friendly voice; 'you will go up State-street, pass the English stone church, which stands in the middle of that street, and as you go up the hill, turn the second corner to the right; there lives the English dominie, the Rev. Mr. Ellison, in a newly-built white house, the only one on the

block, or clay bank.' It was, indeed, just so; and the writer mounted the plank door-steps, and with a trembling hand knocked at the door of the Rector of St. Peter's, Albany. 'Is this the Rev. Mr. Ellison?' said the writer, as the top of a Dutch-built door was opened by a portly gentleman in black, with prominent and piercing eyes, and powdered hair. 'My name is Ellison,' said he, 'and I crave yours.' Giving his name, the writer said, 'I have come from New Hampshire, the place of my nativity, and being very desirous of becoming a candidate for holy orders, I will be much obliged for your advice.' Mr. Ellison then said, 'God bless you! walk in.' This was a crisis of unspeakable importance to the writer. Verily doth he believe that, had the reception now given been otherwise than that of marked good-will and condescending kindness, the whole course of the writer's life would have been changed. A rebuff would have turned his face another way.

"As it was a plain story, answering the taste of a candid, upright mind, all things assumed a pleasing aspect. The offer of an appointment as a teacher in the city school, just then opened, and the free access to a well-chosen theological library, made the writer by this

pious and learned gentleman, are instances of a merciful Providence never to be forgotten.

“Mr. Ellison was but one of the three trustees; of course the appointment could not be considered certain till confirmed by the board: and in the interim, to be on expense in the city would not be advisable. ‘A Sunday will intervene,’ said he; ‘and as you say you have been accustomed to read the service among your friends in New Hampshire, why not do the like in this neighborhood? There are a few Church people in Troy; suppose you spend the Lord’s-day there as a *lay-reader*? Your commission so to do will not be inferior to that of others. Take a manuscript sermon of mine, and if you can read it, do so.’ This address and proposition to the writer were truly affecting. The remembrance thereof is still fresh on his mind. That it should be offered by a venerable and experienced gentleman to a stranger who had little or nothing to commend him to his favor, and that it should be made at a time when no other way was opened to defray inevitable expenses, was truly strange.”*

And now that we know Mr. Ellison, we shall

* Bishop Chase’s Reminiscences, vol. i. p. 19, &c.

be better prepared to enjoy his letter to Bishop Provoost :

“ALBANY, May 9, 1789.

“RIGHT REV. FATHER—As it will be necessary to make alterations in the Liturgy with respect to the President, &c., I take the liberty of requesting your instructions and orders.

“I am happy to have it in my power to inform you that our Church has made a great increase; and should it continue to be kept together, I have not a doubt but that many congregations would be formed about us; and yet, as its resources are so trifling and precarious, I fear I must resolve, from considerations of prudence, to quit my charge. If my situation were more comfortable in that respect, I flatter myself that I could render essential services to the Church in general, for I have it close at heart, and should then have it more in my power to collect its scattered members into bodies.

“Since my residence here, I have christened exactly one hundred and ten children. In January last I made an extensive journey, and christened twelve children; and had I been able to have spent a fortnight longer in the excursion, I suppose should have christened at least forty. The distance I went was one hun-

dred and twelve miles—a journey of four days, through a very wild country, which afforded most uncomfortable accommodations; but it afforded me a very high degree of pleasure to find that many of our Church were scattered throughout, who would not relinquish the hope of being able at some, though perhaps a distant period, to see churches established. I found that many of them had got children christened by ministers of other churches, despairing of the opportunity which my visit afforded, and, as I promised them to make a second visit during this summer, if I remain here, and should I find that I could afford to do so, I have not a doubt but that many will be offered to receive that Institution.

“When I first settled here, I found the prejudices of the generality of people running very high against our Church; for the Presbyterians and the Dutch ministers, who are very warmly attached to them, had spoken of it neither with charity nor respect. These prejudices now begin to subside, and their insidious purposes begin to operate in favor, rather than in disservice, as they were intended.

“If our congregation were able to make certain necessary repairs, with regard to turning the pews, I am certain we might have the num-

ber very advantageously increased, and have not a doubt but that the congregation would be increased by one fourth.

“Mrs. Ellison desires me to present her very respectful compliments to yourself, Mrs. Provoost, and family, in which I cannot but join most cordially.

“We hope to have the pleasure of seeing Mrs. Provoost with you when you extend your visitation hither; and I must beg leave to know when that will be convenient.

“I am, Right Rev. Father,

“With all duty and respect,

“T. ELLISON.”

CHAPTER NINETEENTH.

The first published list of the Clergy of New York—An important point which is established by a reference to these fifteen names—Noble gift to the church at Duane'sburgh—General Convention of 1792—Bishop Provoost presides—A Bishop consecrated for Maryland—Three other General Conventions briefly noticed—Death of Washington—Some interesting things in a note—Funeral services in St. Paul's Chapel—The grand procession—Funeral urn—Gouverneur Morris's oration—The Bishop's prayer.



ALTHOUGH we have in our possession a complete set of the early Journals of the Diocese of New York, we have been able to gather but little from their meagre records of names and dates which would interest our readers. The first published list of the clergy is found in the Journal of 1791, and contains fifteen names. Six of these clergymen were ordained in England, seven by Bishop Provoost, and two by Bishop Seabury.

It has sometimes been asserted, very positively, that Bishop Provoost denied the validity of the consecration which Dr. Seabury had received at the hands of the Scottish Bishops. But this is disproved by two facts : first, that

he received those as settled clergymen into his diocese whom Bishop Seabury had ordained; and secondly, because he consented that the Bishop of Connecticut should take part with him in the consecration of Dr. Claggett for the diocese of Maryland.

Bishop Provoost had the pleasure of announcing to his Convention, in 1793, that he had consecrated a church at Duaneburgh, "erected solely by Judge Duane, at the expense of upwards of eight hundred pounds, exclusively of the lot of ground on which it stands." Happy is the man whose heart thus deviseth liberal things for the glory of God's name!

The General Convention of 1792 met in Trinity Church, New York, four Bishops being in attendance, viz., Bishops Seabury, Provoost, White, and Madison. Bishop Provoost presided.* He also acted as the consecrator when, during the session of this great council, Dr. Claggett was set apart for the office of Bishop in the diocese of Maryland—the other three

* As it is needless to be repeating, in each volume, facts which have been mentioned before, we must beg the reader to turn to the Lives of White, Seabury, and Claggett, for particulars in regard to the adoption of the rule which determines who shall preside in the House of Bishops, and other points of this nature.

Bishops sharing in the solemnities of the occasion. Bishop Provoost preached before the General Convention of 1795; and during its session, the fifteenth Sunday after Trinity, September 13th, he united with Bishops White, Madison, and Claggett, in Christ Church, Philadelphia, in the consecration of Dr. Robert Smith for South Carolina. In the same church, May 7, 1797, he united with Bishops White and Claggett in the consecration of Dr. Edward Bass for Massachusetts. On the Feast of St. Luke, the Evangelist, October 18, 1797, he united with Bishops White and Bass in the consecration of Dr. Abraham Jarvis, for Connecticut—Bishop Seabury having died on the 25th of February in the preceding year. In the General Convention of 1799, on motion of Bishop Provoost, proceedings were had which resulted in the adoption of “The Form of Consecration of a Church or Chapel.”

The year 1799 was that in which General Washington died. We not only honor and love him because he did so much for our country, but we also rejoice because he died in the communion of the Holy Apostolic Church, of which it is our privilege to be members.*

* On the 5th of April, 1732, an old-fashioned christening took place at the house of Mr. Augustine Washington, Westmoreland

The following interesting account of the funeral obsequies of this illustrious man, as performed in St. Paul's Chapel, is given by

county, Virginia. The English clergyman was there, with his gown and bands, and large Prayer-book; Mr. Beverly Whiting and Captain Christopher Brooke standing as godfathers, and Mrs. Mildred Gregory godmother. So the record runs in the old family Bible belonging to the Washingtons.

But who was now to be received as a soldier of the Cross in this holy ordinance of the Church? "Name this child," said the clergyman, turning to Mr. Washington. "George," was the brief reply. That name is now emblazoned on the brightest pages of history.

The parents of Washington were strict Churchmen, and the little boy was most carefully trained in the Catechism, according to the system which Bishop Meade has so graphically described in his account of the old churches of Virginia. He was to be seen, on each occasion of public worship, in the parish church, known to this day as "Pope's Creek Church," bearing his part in the solemn services.

When Washington became a man, his calling as a soldier and a statesman was never allowed to make him neglectful of his religious duties. The habit of prayer once formed in infancy, was continued until the close of life. He used his influence on every suitable occasion to secure the appointment of chaplains for the army; and at the burial of soldiers, when no clergyman was present, he read, in his own majestic way, the beautiful funeral service from the Prayer-book. He also, now and then, conducted service on Sundays as a layman. Many interesting accounts have been given of his devout behavior while worshipping in St. Paul's Church, New York, Christ Church, Philadelphia, and various churches in Virginia.

Among the papers of Washington which have been preserved are lists of articles which he sent for to England. In these we often notice items showing the affection he felt for his step-children, John and Patsey Custis. Thus, when Master Custis

James Hardie, in his "Description of New York:"—"On the 13th of December, 1799, the illustrious General Washington quit this mortal existence, at Mount Vernon, after a few days'

had reached his eighth year, General Washington orders for him a neat Bible and Prayer-book, to be "bound in Turkey, with John Parke Custis wrote in gilt letters on the inside of the cover." The same precious books were provided for Martha Parke Custis, in her sixth year.

Among the volumes which General Washington inherited from his father was one entitled "Short Discourses upon the whole Common Prayer." It bears plain marks of having been used by the son, as well as by his father before him. It was probably from this very book that he used to read aloud, on such occasions as the one referred to by the late George W. Parke Custis: "On Sundays, unless the weather was uncommonly severe, the President and Mrs. Washington attended Divine service at Christ Church, Philadelphia; and in the evening he read to Mrs. Washington, in her chamber, a sermon, or some portion from the Sacred Word."

Washington's religious training had all been directed by the Prayer-book. In the pure and holy faith which it had taught him he always lived; and cheered by the glorious hope of the Gospel, he was ready to die.

His last sickness was a short and painful one; and during his closing hours he was heard to say, "I should have been glad, had it pleased God, to die a little easier, but I doubt not it is for my good." He closed his eyes with his own hands, folded his arms decently on his breast, and with the child-like petition, "*Father of mercies, take me to thyself*," he fell asleep. This was December 15th, 1799. On the 22d of May, 1802, Mrs. Washington followed him to a better world. She received the sacrament for the last time from the Rev. Thomas Davis, Rector of Christ Church, Alexandria; and then, having bestowed her farewell benediction upon her weeping relations, her soul took its departure from the earth.

illness. This event occasioned great lamentation throughout every part of the United States, and nowhere were the manifestations of sorrow more apparent than in this city. On the 31st of December, agreeably to previous arrangements, the whole of the military belonging to the city, with many from the neighboring counties, the Masonic lodges, the most respectable societies, foreigners of distinction, the honorable the common council, and an immense concourse of citizens, joined in procession from the Park, where it was formed, through most of the principal streets to St. Paul's Church. The military marched in reversed order, and with reversed arms, to solemn music, while the bells tolled, and minute-guns were fired from the battery. The whole of the business was conducted with the utmost solemnity, and in such a manner as to leave a deep impression on the minds of the citizens of the irreparable loss which they had sustained in the death of their common father. The procession went on in awful stillness, and there were few indeed in whose countenances the gloom of sadness was not depicted. The reverend the clergy walked in full dress, with white scarfs; and twenty-four beautiful girls, in white robes, scarfs, and turbans, strewed

laurels as they went along. The funeral urn, with its decorations, was supported by eight soldiers (with others attending for relief) upon a bier, in form of a palanquin, six feet by four. This elegant assemblage of emblems consisted of a superb funeral urn three feet in height, a spread eagle with his wings drooping, and several others equally appropriate, which my limits do not permit me to mention.

“As soon as the procession had been seated in the church, music suited to the occasion was performed, a prayer was offered up to the Most High by the Right Reverend Bishop Provoost, and an oration on the character and history of the deceased was delivered by the late Honorable Gouverneur Morris. After the solemn services of the temple had concluded, the bier was deposited in the cemetery, and the last military honors performed over it.”

We close the chapter with the prayer offered on this interesting occasion, which we find among Bishop Provoost's private papers, in his own handwriting :


“Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity ; we give Thee

heartly thanks for the good examples of all those Thy servants who, having finished their course in faith, do now rest from their labors. We laud and magnify Thy glorious name for the eminent virtues exerted in our behalf in sundry times of difficulty and danger by Thy deceased servant, the late commander-in-chief of the armies of these United States. May the invaluable services he has rendered to his country impress us with due gratitude for the fatherly protection which, through him, Thou hast extended to us. May the recollection of them be an incentive to those who shall succeed him in the high and important offices of State, and may posterity, while they shall inherit the lustre of his name, enjoy the benefit of his life, in a continuance of the happy consequences of his labors, and in a succession of great and good men, to Thy glory and the prosperity of Thy people, to the end of time. Finally, O merciful God, we humbly beseech Thee that the due and heartfelt tribute of respect now paid to the memory of our beloved and revered fellow-citizen, our friend, our father, and defender, may excite in us all an holy emulation to imitate his piety, patriotism, and virtue; and that, by deserving well of our country here, we may at the general resurrec-

tion in the last day be found acceptable in Thy sight, and receive, together with him, that blessing which Thy well-beloved Son shall then pronounce to all who love and fear Thee, saying, 'Come ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world.' Grant this, we beseech Thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer."

CHAPTER TWENTIETH.

What natural inclination would have led Bishop Provoost to do—The effects of bereavement upon his troubled mind—Kind letter of condolence—Dr. Stanford and his son—Bishop Provoost retires to private life—Election of his successor—A most important act somewhat unfolded at large—Chosen to one office, and consecrated to another—Years pass away before the evils of this legislation were felt—The new Bishop enters upon his work.

T was not natural to Bishop Provoost to be very active or energetic, and the duties of his office were often burdensome to him, and the temptation was strong to retire at once to the quiet of a well-furnished library, where his earlier years had been passed. But in addition to this, sorrow and bereavement had bowed him to the earth, and even a man of more abundant zeal might have found it difficult to nerve himself for the multiplying engagements belonging to his high station.

In August, 1789, Mrs. Provoost departed this life, after a long and lingering illness; and in the ensuing July, he followed to the grave

his younger and favorite son, who came to a most distressing end, while his cup of misery was filled to the brim by the conduct of his only surviving son.

Kind friends sympathized with him in his troubles, and among them was the venerable Dr. Stanford,* a Baptist minister, who wrote to the Bishop the following letter of condolence :

“ JULY 18, 1800.

“ RIGHT REVEREND AND DEAR SIR—You will gratify me by accepting the second volume of the Christian’s Pocket Library, which accompanies this. Its publication has been unavoidably delayed until this week. •

“ Permit me to offer you my condolence under your recent domestic sorrow. You

* He was born in England in 1754, and came to America in 1786. Besides his other labors, Dr. Stanford was for thirty years chaplain to the municipal institutions of New York City. He married a daughter of Abraham Ten Eyck, one of the vestry of Trinity Church. This accounts for the bias which the children received towards the Episcopal Church. Mr. Thomas N. Stanford (a son of this venerable Baptist minister) was for many years associated with the Messrs. Swords in the Church Bookstore, of famous memory, a place to which so many of the clergy were wont to resort. Dr. Stanford and Bishop Provoost were on intimate terms, and Bishop Hobart cherished such kindly feelings towards the son, that he appointed him one of the executors of his will. Dr. Stanford died at the age of eighty-one years.

need not for me to tell you, that, however severe the circumstances attending your affliction, the whole were under the eye of that infinitely wise God, who is your Father, Lord, and Friend. I know nature must recoil, and bend beneath so great a stroke; but faith lifts her head even in an Eli's breast, when his sons were slain, and cries, 'It is the Lord, let him do what seemeth him good.' How could you and I attempt to comfort others with the consolation with which we are comforted of God, did we not often go down into the pit of sorrow? But, ah! how little do our people imagine at what a high cost we obtain the consolatory advice we offer them in public! Well, it is the way of the Lord whom we wish to serve, and when we are in our *best frame*, we would not stay His hand, but be content. 'His way should be in the whirlwind and in the storm.' However sharp the barbed arrow, it was surely dipped in parental love before it bounded from the bow, and, in a little while, may yield its sweets to your depressed heart. Come a few more tears, a few more sorrows, a few more acts of kindness to the poor and needy; then come death, come angels, come eternity, come a Saviour's arms to enfold us in infinite delights! To the protecting care of

that most compassionate Saviour, who has been my guide and comfort in deepest sorrows, I commit you, and remain your sympathizing and affectionate friend,

“JOHN STANFORD.

“Permit me, dear sir, to submit to your perusal, the first leisure hour, the Dialogue in number three, page one hundred and twenty-one. It may tend to alleviate your mind.”

No doubt Bishop Provoost felt that it would be impossible for him to attend to his official duties, and, accordingly, in September, 1800, he resigned the rectorship of Trinity Church. The Convention of the Diocese, which had not been called together for three years, was summoned to meet on the 3d of September, 1801, when he also relinquished his Episcopal jurisdiction. His last ordination had been held in the preceding April, the Rev. John Henry Hobart being then admitted to the Priesthood.

Bishop Provoost's successor in both of the important offices which he left, was the Rev. Benjamin Moore, D. D., then one of the assistant ministers of Trinity Church. “His election as Bishop by the Convention of the State took place September 5, 1801, and on the 11th of

the same month the House of Bishops, who were in session at Trenton, notwithstanding they demurred as to the validity of the resignation of Bishop Provoost, nevertheless proceeded to consecrate his successor. The importance of this act requires it to be unfolded somewhat at large. The letter of Bishop Provoost, bringing the matter before the House of Bishops, stated simply the fact of a resignation already made to the State Convention, 'induced,' as he says, 'by ill health, afflictive occurrences, and an ardent wish to retire from all public employment.' It was a new case in our ecclesiastical polity, involving most important results, and requiring correspondent deliberation. But time for such deliberation could not be given; the question came upon them unexpectedly, and required, at the same time, immediate action.

"In this emergency, the House of Bishops, pressed alike by the necessity of the case, and the canonical call upon them for the consecration of Dr. Moore, and their fear, at the same time, of sanctioning, by so doing, an unqualified right of resignation in a Bishop, with a view to meet both difficulties, took a half-way course, which, like all such, where principle is involved, and as the result eventually proved,

was a most unwise one, multiplying, instead of removing, the evils before them. They protested against the resignation, and yet acted upon it; 'judged it,' to use their own language, 'inconsistent with the sacred trust committed to them, to recognize the Bishop's act as an effectual resignation of his Episcopal jurisdiction;' yet, with a 'nevertheless,' proceeded to vitiate their own reasoning, by consecrating one whose election was not valid, but upon the supposition of such resignation being good, since Dr. Moore had been elected, not 'assistant Bishop,' but simply the 'Bishop of the Diocese of New York.' Still, however, they desire, as they say, to be 'explicit in their declaration that they shall consider such person as assistant, or coadjutor Bishop, during Bishop Provoost's life.'

"Bishop Moore was consecrated accordingly, —chosen to one office and consecrated to another. Here was, evidently, a question of conflicting jurisdiction, and one in which unquestionably, the House of Bishops took up a wrong position. The right of a Bishop to resign his spiritual character and functions is a question of speculative divinity, but his right to resign his local jurisdiction is one of constitution and law, a free and natural right, except

in so far as some law of the Church should, or had, set a limit to it.

“It would seem, from the scruples of the House of Bishops, either that the two questions were not viewed by them sufficiently distinct, or else, that seeing the evils that would attend an unlimited right, and perceiving also that the whole subject was a ‘*casus omissus*’ in their constitution, they were willing by one act both to make the law and regulate the case.

“In another point of view, with all due submission it may be said, they were also in error. Whenever power is resigned, it must be resigned to those who give it; now the right of local jurisdiction came from the State Convention, not from the act of consecration; for, if otherwise, then the House of Bishops would have been competent to impose on the Diocese of New York a Bishop who had not been elected by them. But if such power they did not possess, neither had they, at least not by any inherent powers, as their words would imply, the right to stand in the way of his resignation. If such license on the part of a Bishop be inexpedient, it must be controlled constitutionally, as by the wisdom of the General Convention has since been done.

“ But years passed before the evils were felt to which this act of legislation, or rather this extra legislative opinion, thus opened the door.

“ Bishop Provoost was sincere in his desire for retirement, and meddled not in the affairs of the diocese ; while Bishop Moore was not a man to provoke hostility, either personal or official. In the mean time, Bishop Moore proceeded to enter upon the duties of his office with general, or rather, universal acceptableness.”*

* McVickar's Professional Years of Hobart, p. 199, etc.

CHAPTER TWENTY-FIRST.

Bishop Provoost in retirement—Bishop Moore's illness—An assistant chosen—Hindrances in the way of his Consecration—All difficulties arranged—An immense assembly held in suspense—"He's come!" "Thank God!"—Something about wigs—Bitter opposition to Bishop Hobart's election—Bishop Provoost persuaded to do a very inconsistent thing—Difficulties in Maryland—Firm and resolute once more—Sudden death—Funeral—Extract from Bishop Hobart's Convention address—Traits of character—A trying case—Conclusion.

IMMEDIATELY after his resignation of the charge of the diocese, Bishop Provoost went into strict retirement, and, for ten years, never engaged in any public ministrations. In 1811, his successor, Bishop Moore, was attacked by paralysis, and as there was no prospect that he would be able to resume the active duties of his office, he called a special Convention, to take into consideration the election of an assistant Bishop. The time for this meeting was so arranged, that in case an assistant should be chosen, he might be consecrated at the General Convention which was to assemble at New Haven on the 21st of May.

Accordingly, on the 14th of the month, the special Convention of the Diocese of New York met in Trinity Church; and after the celebration of Morning Prayers by the venerable "Father Nash," and a sermon by the Rev. David Butler of Troy, the important business was introduced, and after due deliberation, the Rev. John Henry Hobart was elected Assistant Bishop.

It so happened, however, that the consecration could not be consummated at the General Convention. There were only six Bishops in the United States, and of these, Bishops White and Jarvis were the only ones present. Bishop Provoost, whose health had long been feeble, was, at this time, more than usually indisposed. Bishop Madison, of Virginia, strange to say, had almost abandoned the Church in his diocese, and confined himself to his duties as President of William and Mary College. Bishop Claggett, of Maryland, who had set out for New Haven was obliged, by sickness, to return. Bishop Moore, of New York, as we have already noticed, was prostrated by paralysis.

Surely this was a dark day for the Church, but her DIVINE HEAD never will forsake her.

"Besides Dr. Hobart, there was another

Bishop elect waiting consecration, the Rev. Alexander Viets Griswold, who had been elected Bishop of the Eastern Diocese, a confederacy which had been formed by the several dioceses east of Connecticut.

“Bishop Provoost promised to attend the consecration if he possibly could, should it be held in this city. To this Bishops White and Jarvis of course consented, and came on for the purpose immediately after the adjournment of the Convention. Should Bishop Provoost prove unable to attend, it was in contemplation to have the consecration in Bishop Moore’s chamber; where, although unable to leave his house, he might unite in it. Happily, this extreme alternative was not required. Although, during the past few days, Bishop Provoost had suffered a relapse, yet, on the day appointed for the consecration, Wednesday, May 29th, he was able to repair to Trinity Church. The immense congregation there assembled was very generally deeply impressed with the solemnity and importance of the crisis. It was probably, as it turned out to be, the last time that three of the then Bishops of our Church could be assembled. When it was ascertained that Bishop Provoost had actually arrived at the church, there was a thrill

of emotion throughout the assemblage. '*He's come!*' '*Thank God!*' were audibly whispered ejaculations. He remained in the vestry-room until the close of the Morning Prayer. It was the original expectation and intention that he should continue there until after the sermon, and enter the chancel in time to unite with Bishop Jarvis in presenting the Bishops elect to Bishop White. Feeling, however, able to join the other Bishops at an earlier period, and to take part in the ante-communion service, and particularly desirous of once more hearing a sermon from his old friend, Bishop White, he entered the church after the close of Morning Prayer. He read the Epistle. It could be heard, and that with difficulty, by those only who were near the chancel. But the appearance of the venerable man,* his

* Increased in reverential interest by his wearing, as he only, it is believed, of all our Bishops ever wore, the large English Episcopal wig. Bishop White said that, at the joint consecration of himself and Bishop Provoost, the latter having procured a wig, the former preferred dispensing with it, although his old friend, the Rev. Mr. Duché, his predecessor in his Philadelphia rectorship, then in England, offered the use of his for the occasion. The then peculiarity of consecration without a wig, and of a Bishop's appearing in his proper habit without one, was the subject of conversation at the Archbishop's after the services, when it appeared that Bishop White had precedent in the case of no less a personage than Archbishop Tillotson, whose portrait, among those at the palace, was without a wig.

visage somewhat marred with palsy, and discolored by jaundice, and then seen in public ministration for the first time in nearly ten years, by many who had been of his flock, doubtless produced quite as solemnizing an effect, and this even increased by the difficulty or impossibility of hearing him, as would the most audible, and most rhetorically enunciated, words of the Holy Book. A circumstance, accidental in itself, but made the subject of much controversy, occurred at this consecration. In both cases, those of Bishop Hobart and Bishop Griswold, Bishop White, through strange misrecollection and inadvertence, omitted, in the consecrating form, the words, 'In the name of the Father, and of the Son, and of the Holy Ghost. Amen.'

"A bitter opposition had been made to Bishop Hobart's election, on personal grounds. It was strengthened, on party grounds, by the small number of Low-Churchmen in the diocese. This omission of Bishop White was immediately seized on by this party as evidence of the invalidity of the consecration. That this was purely a party ebullition, was shown by the fact, that although the omission of the above words occurred in Bishop Griswold's case, as well as Bishop Hobart's, its supposed invali-

dation was never alleged against the former. The circumstance led to a published discussion. The venerable Dr. Bowden, who, from the excellence of his character and the soundness of his principles, was, of course, Bishop Hobart's friend, first published a pamphlet to prove that the omission did not invalidate the consecration. This was followed by a pamphlet, in defence and enlargement of Dr. Bowden's, by Bishop Hobart. The connection of the subject with the endeavors made by Papists and ultra-Protestants to prove, from Archbishop Parker's consecration, the non-existence in England of the 'Apostolic Succession,' gave it peculiar interest.

"But this miserable effort to produce discord entirely failed. Bishop Hobart and Bishop Griswold passed through their respective valuable courses of official life, without any question worthy of regard as to the validity of their claims to the Episcopal office.

"The opposition to Bishop Hobart, however, was not to be easily put down. The opposing party had managed to enlist Bishop Provoost in their behalf. It was no secret that this was effected through influences exerted upon one on whose intellect age and disease had laid their weakening hand. He was induced to lay claim,

at the Diocesan Convention of 1812, to being still the Bishop of the diocese, on the ground of the opinion expressed by Bishop Moore's consecrators. The claim was rejected by an act of the Convention, without a dissenting voice, by the clergy; and by a lay vote of 36 ayes, 2 noes, and one divided. Three clergymen—all of whom became afterwards Bishop Hobart's decided friends, but who had suffered themselves to be drawn into opposition to him, and into favor of Bishop Provoost's claim—'were excused from voting, and expressed their determination to submit to the decision of the Convention.' ”*

However much we must regret the part which Bishop Provoost was thus induced to take, we are happy, before bringing this biography to a close, to state something to his credit, which may help us to overlook his mistakes of judgment, and his apparent neglect of the claims of duty.

When Bishop Claggett of Maryland became disabled by disease, and applied for an assistant Bishop, Dr. James Kemp was elected, and consecrated to this office, in 1814. A turbulent party in the diocese were so bitterly opposed

* Churchman's Magazine, vol. i. p. 629, &c.

to the assistant that they refused to submit to his authority, and actually went so far as to elect one of their number as Bishop, and made application to Bishop Provoost, and others, to consecrate this leader of a schism, that he might set up a jurisdiction in Maryland distinct from that of Bishop Kemp. It is enough to say concerning this unhappy affair, that Bishop Provoost treated the proposition with such marked contempt, that he would not condescend to answer it.*

We have but a few more words to add. Bishop Provoost suffered from occasional attacks of apoplexy, and died very suddenly of one of these fits, on the 6th of September, 1815, aged seventy-three years and six months. The funeral services were held in Trinity Church, the Rev. Thomas Y. How reading the Psalms and Lessons, the Rev. William Harris, Rector of St. Mark's Church, preaching an appropriate sermon, and the concluding prayers being offered at the place of interment (the family vault in the churchyard), by the Rev. Cave Jones. Bishop Hobart thus refers to the departure of

* Full particulars concerning this attempted schism in the Church are given in the Life of Bishop Claggett, in this series, p. 125, and the Life of Bishop Henshaw, p. 62.

the venerable Prelate, in his address to the Convention of 1815 :

“The Right Rev. Bishop Provoost has very recently departed this life. To the benevolence and urbanity that marked all his intercourse with his clergy, and indeed every social relation, there is strong and universal testimony ; and with respect to the manner that marked his official intercourse, there can be no testimony more interesting than that of the venerable Bishop of our Church in Pennsylvania, who, on a public occasion, several years since, referring to the intimate relation between himself and Bishop Provoost, introduced the sentiment, that ‘delegation to the same civil office is a ground on which benevolence and friendly offices may be expected ;’ and then remarked, ‘How much more sacred is a relation between two persons who, under the appointment of a Christian Church, had been successfully engaged together in obtaining for it the Succession to the Apostolic Office of the Episcopacy ; who, in the subsequent exercise of that Episcopacy, had jointly labored in all the ecclesiastical business which has occurred among us ; and who, through the whole of it, never knew a word, or even a sensation, tending to personal dissatisfaction or disunion !’

Bishop Provoost was a man who commanded great respect from the community at large; and his philanthropy, patriotism, and benevolence secured for him many devoted friends. He entered the ministry at a time when energy and zeal were at a low ebb; and we cannot give him credit for having done much to quicken the life of the Church, although we must gratefully remember that he was one of those who helped to secure for us the blessings of the Episcopate."

"Bishop Provoost, as I remember him," says Mr. George B. Rapelye, "was rather above than below the medium height, and was somewhat inclined to corpulency, though he had, on the whole, a fine commanding person. His face was round and full, and had something of the *bon vivant* about it; which was not at all strange, considering what were the social and festive usages of that day. He had a strong, intelligent cast of countenance, which was well fitted to command attention and respect. As might have been expected from his early training, and from his having always been accustomed to move in the higher circles, his manners were those of an accomplished gentleman. He was graceful, social, self-possessed, and thoroughly acquainted with all the forms

of polished society. I am not aware that Bishop Provoost was ever considered as greatly distinguished for his intellectual powers; and yet I think he was always looked upon in this respect as considerably above mediocrity.”*

In the relations of husband and father, he exhibited all the kindly and endearing affections which ennoble our species. At the same time, so resolute and determined was he in the performance of what he believed to be his duty, that he would not read the burial service over his own son, who had committed suicide, and whose remains were interred under the walk, outside St. Paul’s churchyard gate.

A biographer who was disposed to conceal all failings, and to discover nothing but virtues, might have drawn a more pleasing portrait of the first Bishop of New York; but, while doing full justice to him, we have endeavored never to lose sight of that rigid adherence to truth, which history, and especially *Church* history, demands.

* Sprague’s Annals, vol. v. page 246.

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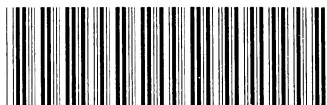
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